



Aboriginal news from across Turtle Island and beyond
November 6 – 13, 2015

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Aboriginal Arts & Culture

Heritage Warrior: folk musician Laura Vinson dives into her personal history

4 days ago

by [Meaghan Baxter](#)



Laura Vinson began her career—which now spans more than 30 years—in country music, but she now dedicates her music to telling stories about her heritage. She is of Cherokee, Cree, English and French descent, and her latest album, *Warrior*, dives into this even further. Vinson was nominated for Aboriginal Songwriter of the Year at the 11th-annual Canadian Folk Music Awards, being held this weekend in Edmonton. Prior to it, Vinson answered some questions for Vue via email.

Vue Weekly: This is your fifth album since you decided to switch over from country music. Why was that an important move for you to make?

Laura Vinson: I was always more of a folk singer/writer at heart. I loved songs that addressed issues. When I wrote for Top 40 country music radio it was because that was the way to develop a career. Country music was hot at the time, and I grew up on it, so it was an easy thing to do. When that had run its course I felt I had the luxury of writing songs about what mattered more to me.

VW: How has that changed your approach to songwriting? Have there been any challenges involved in that?

LV: I never really changed my approach to songwriting. The subject matter just wanted to be written, and it was much easier to compose with constant inspiration. I was able to use different lyrical poetic words and different chord patterns and melodic patters. It was very freeing. The challenges are getting a commercial outlet for this type of material. Fortunately, the folk festival circuit has revived somewhat and there have been opportunities to perform and sell CDs that weren't there awhile ago. This change came about because of my work as a social worker at the Ben Calf Robe Society, where I became very involved with my aboriginal culture and community. I learned a lot at that time from my elder/teacher Lorraine Sinclair, and this inspired me to put it into songs.

VW: The album you've been nominated for is called Warrior, and it tells stories about your roots. What did you want to express about that to listeners?

LV: I try to enlighten the mainstream society about aboriginal culture, issues and history. There is a lot that people don't understand about the aboriginal community and people, and this gives rise to prejudice. There are a lot of our own people, especially urban youth who don't know these things as well. They need to be proud of who they are to succeed.

VW: The songs touch on some historical figures as well. What's made them influential to you, and why did you want to include them?

LV: We have many aboriginal heroes that are not well recognized. I have tried to tell their stories for the same reasons. The CD is dedicated to my friend Fred LaRose, who was Metis. He and his family fought his battle with cancer heroically, and this was the inspiration for the title track. I am still writing music for documentaries on the history and culture of this area around Hinton and Grande Cache.

VW: Are you working on any new material right now? If so, what direction is it taking after Warrior?

LV: There is a wealth of inspiration in the stories of the fur trade and the Mountain Metis culture. I feel that some of my best writing has been done for these projects. I hope to compile these songs and pieces on a CD in the near future.

Direct Link: <http://www.vueweekly.com/heritage-warrior-folk-musician-laura-vinson-dives-into-her-personal-history/>

New tool translates Inuit syllabics into Latin alphabet

By [Eilís Quinn, Eye on the Arctic](#) | english@rcinet.ca

Friday 6 November, 2015

A Canadian technology company has created a Google extension that will allow people to convert Inuit language syllabics into Roman orthography.

Pinnguaq, a company based in the community of Pangnirtung in Canada's eastern Arctic territory of Nunavut, developed the extension this year after signs the territorial government is exploring a move away from the syllabic alphabet in favour of Roman orthography in schools.



Pinnguaq's Ryan Oliver. (Courtesy Pinnguaq)

“Seeing that government support at all levels is going to move in this direction in terms of standarization of the written language and moving away from Inuit syllabics

specifically... that was a good impetus to do it,” said Ryan Oliver, Pinnguaq’s director, in a telephone interview this week.

To find out more about the new Google extension, [how it works](#) and who it might help, *Eye on the Arctic’s* Ellis Quinn spoke to Pinnguaq’s director Ryan Oliver:

History

Though Inuit share the same language; dialects and writing systems vary widely across the North.

When missionaries began arriving in the Arctic to convert the Inuit to Christianity; Catholic, Anglican and Moravian priests all used different writing systems to translate the Bible into local Inuit dialects.

Roman orthography, also known as the Latin alphabet, is now used in Inuit communities in Canada’s western Arctic as well as in Nunatsiavut, the Inuit self-governing region in the Atlantic Canadian province of Newfoundland and Labrador.

Meanwhile, in Nunavut and in Nunavik, the Inuit self-governing region of northern Quebec, communities use the syllabic alphabet, a writing system where a symbol represents the sound of a consonant followed by a vowel.

Though Inuit language use is strong in some communities, especially in much of Canada’s Baffin Island region, English is the dominant language in most other areas across the Arctic. Inuit language use is generally in decline, especially among young people.

Standardized writing system

There has [long been a move to standardize the Inuit language writing system](#), using Roman orthography to make it easier for young people to learn and facilitating the use of the Inuit language in areas like technology.

[Though the idea is controversial](#), Nunavut’s education minister [Paul Quassa said earlier this year](#) that using Roman orthography in Nunavut schools could help strengthen the language and make it easier to share Inuit-language education materials across Canada’s Arctic regions.

Pinnguaq’s Oliver said the company’s new Google extension can help Inuktitut-language learners struggling with the syllabic alphabet. But it could also help fluent Inuit-language speakers from places like the western Arctic and Nunatsiavut access syllabic web content from Nunavut and Nunavik, he said.

“The big idea behind the need to standardize the written language specifically is that it does open that many doors to communication,” Oliver said. “Anytime you have a language (like Inuktitut) that’s not a dominant language in the world, it’s important to make it as accessible as possible and I think this tool provides that option.

“Just having that choice is going to welcome that many more people into the language.”

Direct Link: <http://www.rcinet.ca/en/2015/11/06/new-tool-translates-inuit-syllabics-into-latin-alphabet/>

Throatsingers raise money in Lunenburg for Nunavut musicians

Colleen Nakashuk and Avery Keenainak of Pangnirtung, Nunavut perform Saturday at the Pearl Theatre

[CBC News](#) Posted: Nov 06, 2015 8:02 PM AT Last Updated: Nov 06, 2015 8:02 PM AT



Inuit throatsingers are performing in Halifax to raise money for young people learning music in Nunavut.

The two artists will share a style of music that captivated many Canadians Wednesday during Prime Minister Justin Trudeau's swearing-in ceremony at Rideau Hall in Ottawa.

[Two eleven-year-old Inuit throatsingers](#) performed two short songs before breaking into giggles.

Throatsingers Colleen Nakashuk and Avery Keenainak, who are from Pangnirtung, Nunavut, will perform at the Pearl Theatre in Lunenburg Saturday. They shared a song with *CBC Radio's Mainstreet* on Friday.



Avery Keenainak (left) and Colleen Nakashuk (right) are Inuit throat singers from Pangnirtung, Nunavut. They performed for CBC's Mainstreet on Friday. (Lisa Paterson/CBC)

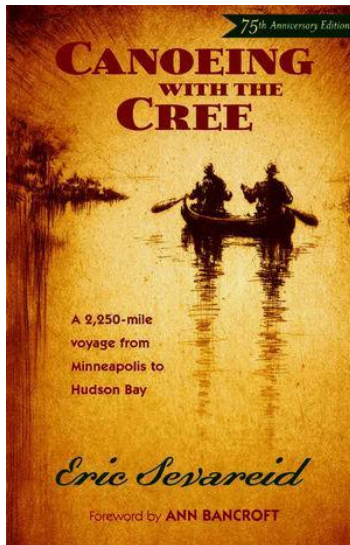
Funds raised at the benefit concert will go towards [Music for the Future](#), a Nova Scotia-based program that offers fiddling lessons to Inuit children in four Baffin Island communities.

The program has managed to get sponsorships to help cover some of their costs, but the rest of the money the group needs is raised through this annual fundraiser.

It was started a decade ago as a music club for teenagers by high school teacher Julie Lohnes in Pond Inlet, Nunavut.

Direct Link: <http://www.cbc.ca/news/canada/nova-scotia/halifax-lunenburg-throatsingers-nunavut-1.3308207>

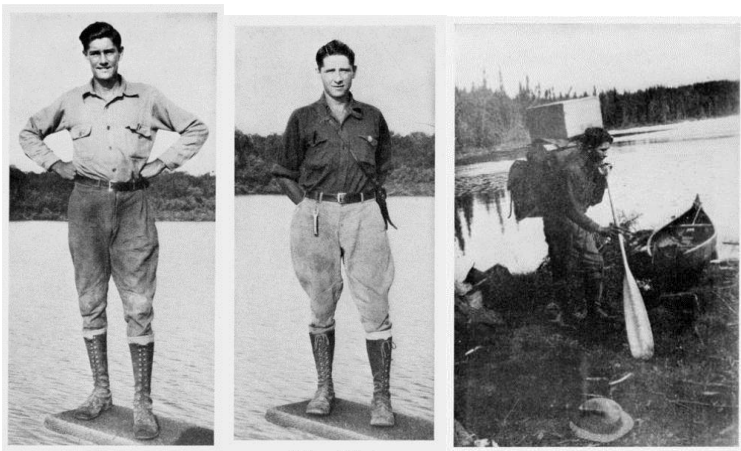
'Canoeing with the Cree' selected as the new book for One Book, One Community



Artwork and photos courtesy of the Minnesota Historical Society Press

Canoeing with the Cree bookcover

“Canoeing with the Cree,” the One Book, One Community read for 2016, was originally published in 1935 and reissued on its 75th anniversary in 2004.



Posted: Saturday, November 7, 2015 9:00 am

BY KAY JOHNSON johnson@hutchinsonleader.com

"... Mr. Kipling made the first move, but I guess Walt Port will have to get most of the credit — or the blame. It wasn't South Africa or the North Pole we headed for, but it was well on the way toward the latter. It was Hudson Bay."

— **Eric Sevareid, "Canoeing with the Cree"**

Hold onto your hat, you're about to embark on a once-in-a-lifetime adventure that will take you more than 2,250 miles from Minneapolis to York Factory on Hudson Bay.

"Canoeing with the Cree," by Eric Sevareid, published in 1935, is the book selection for the third annual Hutchinson One Book, One Community program.

In 1930, Eric Sevareid (yes, that Eric Sevareid) and his friend, Walter Port, launched an ambitious undertaking for two teenagers — to paddle more than 2,250 miles in a secondhand 18-foot canvas canoe. They didn't have GPS or Google maps to help them. They depended on paper maps as long as they could and then they were on their own in uncharted waters in the Canadian wilderness.

In this, the first nonfiction book selection for the local One Book, One Community program, the reader will learn the blisters-on-the-hands meaning of true grit.

"The adventure of two young men, their struggles with external elements and their internal struggles makes for an interesting read," said John Hassinger, a member of the One Book, One Community committee. "In many ways it reflects the struggles we all face ... All people have dreams, these young men followed theirs."

Amy Martin of Heart of Hutch and also a committee member, echoed Hassinger. She sees the book as a unique story with appeal for readers of all ages.

"This book and the scheduled upcoming events will give us a glimpse back into our region's history," Martin said.

While Lori Pikell-Stangel, executive director of the McLeod County Historical Museum, recognized the book as a departure from past reads. She thinks it will attract new and different demographics to the love of reading.

"The outdoorsmen or women, the environmentalists, as well as the historians in our community will love this easy read," she said. "It's our goal to get the entire community of Hutchinson reading this book ... and this one just may entice more folks in our community to join us."

Committee member Mary Henke agreed with Pikell-Stangel.

"After our first community book read in 2014, 'Canoeing with the Cree' was suggested for a future book choice," she said. "I liked the idea of choosing different kinds of books for us to read together. Even though we can't have the author come visit, our committee had many ideas for programs and speakers that we could invite to enhance the program. Wouldn't it be great if people would be inspired to take advantage of our own opportunities to enjoy time on our Crow River come spring!"

Jeanne Langan, also a committee member, maybe summed up the book best when she called it a "page turner."

"I wanted to know what happened to them," she said. "It's a story of survival. I read it many years ago and reread it. I got into it. I just wanted to keep reading. I like it for a lot of reasons."

SPECIAL EVENTS

To accompany the book, three programs will be offered:

- **2 p.m. Sunday, Jan. 31:** This program by Pikell-Stangel and her husband, Joe Stangel, DNR area wildlife supervisor, will provide historical context for the book. They will talk about fur-bearing animals and the history of the fur-trading industry. Program site: McLeod County Historical Museum, 380 School Road N.W., Hutchinson. Admission is free and the public is welcome.
- **2 p.m. Sunday, March 6:** Outdoor enthusiast and Hutchinson High School Class of 2005 graduate Rudy Goldstein will share his adventure when he recreated Eric Sevareid and Walter Port's canoe trip to Hudson Bay. Following Goldstein's presentation, a community book discussion is planned. Program site: McLeod County Historical Museum, 380 School Road N.W., Hutchinson. Admission is free and the public is welcome.
- **2 p.m. Sunday, April 3:** Natalie Warren, one of the first two women to paddle the 2,250 miles from Minneapolis to Hudson Bay in 2011, will talk about her journey. Program site: Hutchinson Event Center, 1005 State Highway 15 S. Admission is free and the public is welcome.

Previous One Book, One Community reads included: "Orphan Train," by Christina Baker Kline, in 2014, and "Ordinary Grace," by William Kent Krueger, in 2015.

"Canoeing with the Cree" is available for purchase at the Village Shop and McLeod County Historical Museum, both in Hutchinson. Books will also be available to borrow from the Hutchinson Public Library. Book clubs are welcome to reserve the book kit that contains 12 copies of the book. For more information, call Pam Dille, head librarian, at 320-587-2368.

Direct Link: http://www.crowrivermedia.com/big_fish_lifestyle/events/canoeing-with-the-cree-selected-as-the-new-book-for/article_091c0f3b-48fe-59b9-9fbb-7eaebbe085fa.html

Theland Kicknosway leads the way with his drum



Cree drummer Theland Kicknosway leads the procession into Rideau Hall before Justin Trudeau is sworn-in as Canada's 23rd prime minister during a ceremony in Ottawa Nov. 4, 2015. (Chris Wattie/Reuters)

It was a swearing-in ceremony like no other.

"I couldn't believe that I was there with everyone who is very important," said Theland Kicknosway, the 12-year-old traditional drummer and singer who led the procession into the ceremony with a drum song.

Justin Trudeau unveiled his new cabinet on Nov. 4, making history and breaking new ground. 50 per cent of the ministers are women, and for the first time ever, an indigenous woman is at the helm of justice.

The new prime minister made another significant addition to the day. He included indigenous culture in the ceremony.

"It was a surreal moment. I could not believe that I was right there," recalled Kicknosway, who is Pottawatami and Cree from Walpole Island, Ontario.

The traditional dancer, singer and drummer said at first he was nervous but soon got that out of the way and the song came naturally.

The significance of being a young drummer was not lost on him.

"I think it's important because if we have aboriginal youth and young leaders, like myself, we can bring them into a place that's humble with good spirituality."



Drumming to raise awareness

It wasn't the first time Kicknosway has been to Parliament Hill to play for politicians and dignitaries.

Kicknosway played his hand drum for survivors, commissioners and guests at the closing ceremonies of the Truth and Reconciliation Commission this past June.

In 2013, he walked 134 kilometres from Ottawa to Kitigan Zibi, Quebec, to raise awareness about the children of missing and murdered indigenous women who are left behind, an issue near to his heart.

Kicknosway wore his Maisy and Shannon T-shirt under his ribbon shirt for the swearing-in ceremony, gifted to him during his trek. Maisy Odjick and Shannon Alexander were 15 when they vanished from Alexander's father's home in Kitigan Zibi in 2008. They have never been found.

"If I'm thinking of the murdered and missing indigenous women and all of the First Nations, Métis and Inuit women, and bring them into the Governor General's [residence] then they will be remembered. We got to keep talking about it."

In the first 100 days of being in government, Trudeau has promised to hold an inquiry into the more than 1,200 indigenous women who have gone missing or have been murdered in our country since 1980.

As for any other expectations from the government, Kicknosway is not quite ready to dive into specifics.

"I don't know, like, I don't know what to expect. If they support our aboriginal/indigenous people I think that is enough but I don't think I'm really focused on that. I'm focused on school, I'm only 12."

Direct Link: <http://www.cbc.ca/radio/unreserved/drums-throat-singing-and-what-many-hope-is-a-new-era-of-reconciliation-1.3305417/theland-kicknosway-leads-the-way-with-his-drum-1.3305546>

Brown Town Muddy Water documents Winnipeg's early indigenous music scene



The Feathermen were a mainstay in the indigenous music scene in Winnipeg, and launched the careers of people like Billy Joe Green (second from the right). (Facebook)

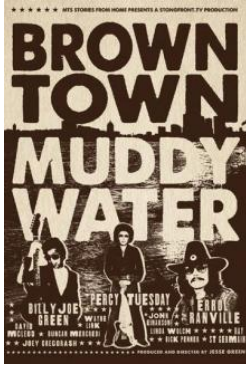
Back in the 1960s and early '70s, along the Main Street strip in Winnipeg, music flowed from every hotel doorway.

Friends gathered, sometimes lining up to get inside to see the forefathers of indigenous rock and blues.

Brown Town Muddy Water examines the burgeoning indigenous music scene back then, and the barriers that indigenous musicians experienced — in every day life, and on stage.

"The reason I wanted to make it was to honour and pay homage to these pioneers who created the aboriginal music industry as it is here today in Winnipeg," said film director and producer Jesse Green.

Jesse's dad, Billy Joe Green, was one of those musical pioneers, and is considered an elder blues statesman.



The poster for the music documentary *Brown Town Muddy Water* by Jesse Green. (Courtesy of Jesse Green)

He came to the city straight from residential school.

"He joined the Feathermen and slugged it out here on Winnipeg's Main Street, battling all the stereotypes and bad times. But that was where all our people were so that's where they all flocked and had a good time together," said Jesse.

The Feathermen were a mainstay in the indigenous music scene and launched the careers of people like Billy Joe and the late Reverend Percy Tuesday.

One of the themes to come out in the documentary is the articulation of resistance through music, said Vanda Fleury-Green, writer and researcher.

"That was both in the lyrics and the expressions of music but also in the people who were frequenting and participating in the Main Street scene," said Fleury-Green, Jesse's wife.

All in the musical family

Jesse is a musician in his own right. He has travelled the world as the guitarist in Buffy Sainte-Marie's band. He credits his father for instilling that musical gene not only into his DNA but his soul.

"There was music all around the house. I started tinkering on the guitar when I was five."

But Jesse admitted there were challenges growing up with a father who was a full-time musician. He said long hours in bars and the trauma of the residential school experience lead to alcoholism and family violence at home. Still Jesse said he wouldn't trade his childhood for the world.

"It was a great childhood and I was listening to Jimi Hendrix, Jeff Beck, Muddy Waters — in the womb."

When Green turned 18, his dad sobered up.

"In his quest for finding himself, trying to come to terms with his life, we dealt with all of our family issues too. We really became friends again and I could put all of the past behind me," said Jesse

"I think *Brown Town* is really a celebration of that reconciliation of their relationship," added Fleury-Green.

Brown Town Muddy Water is screening at the American Indian Film Festival in San Francisco on Nov.10 and at the Winnipeg Aboriginal Film Festival on Nov. 21.

Direct Link: <http://www.cbc.ca/radio/unreserved/drums-throat-singing-and-what-many-hope-is-a-new-era-of-reconciliation-1.3305417/brown-town-muddy-water-documents-winnipeg-s-early-indigenous-music-scene-1.3307967>

Saskatchewan artist Leah Dorion features Métis women in stunning exhibit

Country Wives and Daughters of the Country: Métis Women of This Land at the Affinity Gallery

[CBC News](#) Posted: Nov 08, 2015 11:44 AM CT Last Updated: Nov 08, 2015 11:44 AM CT



Visual artist Leah Marie Dorion stands in front of one of her paintings. Her new exhibit is called *Country Wives and Daughters of the Country: Métis Women of This Land*. (Eric Anderson/CBC)

Visual artist Leah Marie Dorion grew up in Prince Albert, proud of her Métis heritage, but she always wondered why Métis women were never represented in textbooks.

Now, Dorion's doing something about it with her new exhibit of acrylic paintings and crafts.

"I have created paintings and dedicated them to specific Métis women of history," Dorion told *Saskatchewan Weekend* host Eric Anderson. "These women I felt never really had a visual presence in the history books. There is a lot of oral history of these women and their contributions."

"These women were there laying the foundations and not really acknowledged." - *Leah Marie Doiron*

It's called *Country Wives and Daughters of the Country: Métis Women of This Land*.

"The Métis community has been so matriarchal, women-centered," she said. "Through the fur trade era, women were so vital. They were the link. They brought the fur trade into this whole different level."

Dorion said history did not acknowledge their very important role.

"There's so few pictures of Métis working and doing these roles on the land, trading, setting up camp," she said. "It's always men, Métis men, or through the lens of western cameraship."



Visual artist Leah Dorion said this painting is dedicated to Catherine Beaulieu Bouvier from Fort Providence, N.W.T. (Eric Anderson/CBC)

Dorion decided that as a visual artist, contemporary painter and a Métis woman, she could honour traditional Métis art. And all of the beautiful pieces have a story dedicated to them.

"This a picture of a Métis woman hauling winter wood," she said. "She's got her dog. She's got the traditional Métis clothing. She's got her toboggan and she's bringing the wood to the family. Women's work like hauling wood and preparing wood, heating with wood, keeping fires was so big."

She said the painting is dedicated to Catherine Beaulieu Bouvier from Fort Providence, N.W.T.

"She did all of that," Dorion said. "She took her dog team. She delivered mail. She communicated up the river system. Like, this lady was on snow shoes and travelling and she'd pass the men who had the similar contracts. And this Métis woman was an important link in the community."

A self-described specialist in Métis history, Dorion used a combination of oral history with her research skills to bring such history and stories to life.

"I think society doesn't realize how many Métis women built Canada's infrastructure," she said. "And it's so under-known in Canadian society, right from the fur trade to the shifting new economy of agriculture in the west. These women were there laying the foundations and not really acknowledged."

The stunning collection is being shown at the Affinity Gallery in Saskatoon. It runs until Dec. 5.

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/saskatchewan-artist-leah-dorion-features-m%C3%A9tis-women-in-stunning-exhibit-1.3309720>

Saskatchewan First Nations artist puts beaded spin on traditional war veteran symbol

By Kerry Benjoe, Regina Leader-Post, Regina Leader~Post November 8, 2015



Vanea Cyr holds a basket that shows some of her bead work, including poppies, at her home in Regina, Sask. on Saturday Nov. 7, 2015. (Michael Bell/Regina Leader-Post)

Poppies are more than just a flower to be worn once a year.

They are a symbol of peace said Vanea Cyr.

The First Nations artist and educator is putting her own spin on the traditional little, red, felt poppy that is sold throughout the month of November.

“I think the beaded poppy is a little bit more representational for First Nations culture,” said Cyr. “I think it’s just a nice touch that First Nations can take as their own.”

Sitting in her home, she has a few beaded poppies for those who have been placing orders for them.

“The first person I seen wearing a beaded poppy was the late Howard Anderson, so seeing him, a First Nations veteran, wearing this beaded poppy made me think, ‘I need to do that’,” said Cyr.

“So that inspired me to make some and just keep creating them. ”

Five years ago, she was asked to bead some poppies and the demand for them has not waned. However, working full time and being a student doesn't leave her much time to create.

"Beading has been a labour of love for me," she said. "(First Nations) have a rich history — beading is something that we do."

Cyr takes pride in being able to create items people want to wear, so she makes sure each poppy is special.

"Every one is different," she said. "It's art."

Last year, Cyr created about 50 poppies, but said she is not the only one who has been creating them.

As a teacher, one benefit is the beaded poppies provide an opportunity for her to talk about Remembrance Day and the contributions of First Nations soldiers.

Cyr said that although First Nations veterans are proud to have served their country, it is still a dark piece of history.

First Nations soldiers by Treaty are exempt from service so they volunteered to serve, but in doing so they gave up their rights as a status indian.

Once the wars ended, First Nations soldiers were not granted the same benefits as all other Canadian soldiers such as vocational or educational training, housing and other re-establishment provisions. In 2002, First Nations veterans and their widows received compensation.

Cyr said things have changed but knowing that bit of history just makes the contributions of First Nations soldiers even more special.

Although she opts to wear a beaded poppy for Remembrance Day, Cyr still supports the annual poppy campaign.

"I will always have a regular poppy and so do all of my students," said Cyr. "I also make sure I make a good donation too."

She said her purpose of creating the poppies is to share a bit of First Nations culture and not to make money.

Nov. 8 is Aboriginal Veterans Day.

Direct Link:

<http://www.leaderpost.com/life/Saskatchewan+First+Nations+artist+puts+beaded+spin+traditional+veteran+symbol/11502486/story.html>

A dream without the dreamcatcher: A First Nations film odyssey

By Creeden Martell, Saskatoon StarPhoenix November 9, 2015



Rueban Martell, who has been working on a movie for 11 years.

Rueben Martell has three babies: his two sons, and his directorial debut film, *A Life Less Empty*.

The movie is a passion project for Martell, who has been trying to make the film for 11 years. It's been shot and re-shot with different actors. The film now has a stable cast, and for the first time since production started, filming is nearly complete.

It has been exclusively shot on the Waterhen Lake First Nation, the reserve in northern Saskatchewan that Martell calls home.

Various producers and companies have tried to buy the script in the past, and have suggested adding stereotypes he wants to avoid, Martell says. He has been adamant about maintaining control over the film, even in the face of big budgets dangled by potential financiers.

"They want to see somebody burning sweetgrass or dancing, or going through some stereotypical version of what a native should be doing. That was the opposite of what we were doing."

Big production money comes with stipulations, and the film deals with common issues on the reserve — issues some people do not want to see on screen, Martell says, noting he has worked with people he admired and learned a lot from, but they would tell him to "just play the game." He didn't like the idea or even know what it meant to play the game, he says.

"It was more 'Just live up to the stereotype and just be the native director.'"

Martell avoids gimmicks, calling *A Life Less Empty* "a film without the feather and dream catcher attached." However, he is not one to shy away from indigenous teachings and traditions. Filmmaking is just another form of oral tradition, he says.

"That's what filmmaking is, being able to communicate, be descriptive and leave an image in somebody's head," he says. "The only natural progression for us is to start telling stories in the media. The way I see it, people need to realize that's who we are. We're storytellers, and we gotta be able to control that medium today as well."

The cast includes First Nations actors Nathaniel Arcand, Shannon Baker, newcomer Larissa Papin and Martell himself. Arcand, Baker and Papin are offering their services free of charge, despite their busy schedules. Arcand and Baker are full-time actors. Papin is a busy mother who works full-time in Edmonton. Martell says it is his first and last acting role.

The film addresses the themes of complacency, belonging and ambition.

“You get happy with just living on the reserve. ... You feel there’s no need to leave,” Martell says. “Pretty much any native that goes off the reserve for the first few times feels like they’re not welcome, or displaced. You don’t really know how to behave around other people.”

One of the characters in the movie chooses to stay on reserve and feel safe from those feelings, Martell says.

“The reserve should be a cultural incubator where you learn your culture and go out into the world, but it’s quite the opposite. It’s become a big safety bubble we should be escaping.”

Papin, who grew up on the Enoch Cree Nation and left the reserve at a young age, says she felt a strong connection to the role of Karen, her character in the movie.

“Living on the reserve, it’s not the most positive life,” Papin says. “Back then, there was not much to do. There was a lot of poverty. It was not a good environment in general.”

Papin moved to gain independence and pursue her own education. Her goal was to be a positive role model for the youth in the community. She considers her own life to be similar to the struggles of her character.

“It was very personal for me. I’ve always had a love and hate relationship with where I came from,” Papin said. “I struggled with just accepting the fact that I’m from a reserve and I’m Cree.”

She began to miss her family, culture and traditions while in Texas. When she made the move back to Canada, being surrounded by First Nations culture finally made her feel more comfortable than she had previously, she says.

“I’m around my people and culture. I can be comfortable. I don’t necessarily have to live on the reserve to be considered aboriginal,” Papin said. “The role was something I did feel a connection with, and I think Rueben correlated that.”

Martell says the current cast kept pushing him to make the film, despite the scheduling setbacks and budget constraints. He says if the film wasn’t completed, he and crew would have lost their minds. Everything had to be re-shot, scrapping footage of actors Dakota House and Tinsel Korey.

Martell says over \$60,000 has been spent on the film. Travel costs for the cast and equipment have mostly been paid out of pocket. Multiple crowdfunding campaigns that did not meet their goals. Martell has used any avenue necessary to pay for the film, such as finding and using Air Miles for the cast’s travel.

“It’s beg, borrow and steal filmmaking, basically.”

About 75 per cent of the filming is finished, and the rest is expected to wrap up Dec. 10. All that’s left for Martell is to raise money for the score, sound design and editing. Martell has once again turned to crowdfunding for the homestretch of production.

Donations can be made on the [“A Life Less Empty” Indiegogo](#) page.

Direct Link:

<http://www.thestarphoenix.com/entertainment/dream+without+dreamcatcher+first+nations+film+odyssey/11503876/story.html>

Tsuut'ina theatre project connects Alberta students with First Nations history

Four schools create shows on the theme of 'treaty'

Erin Collins [CBC News](#)

Posted: Nov 10, 2015 1:38 PM MT

Last Updated: Nov 10, 2015 1:38 PM MT



The conference brings together students from four schools. Trickster Theatre

All the world truly is a stage for dozens of Southern Alberta students this week.

About 100 teenagers from four schools in the Calgary area will gather on the Tsuut'ina reserve, just west of Calgary, to use theatre to talk about First Nations history.

Savanna Sparvier, a Grade 12 student at Strathmore High School, said taking part in the project helped her connect with her culture.

'It's an amazing thing to see that people actually feel our pain and feel our suffering.' - Savanna Sparvier, Grade 12 student, Strathmore High School

"A lot of people in my Blackfoot class were like all for it, they wanted to try out new things and it is a very broadening experience for natives to be able to do this," Sparvier said.

The students, both native and non-native, have been working with local troupe, Trickster Theatre, to create their own plays about the First Nation's treaties.

Sparvier said it was a great experience to work with her non-native peers on the project which touched on sensitive issues like residential schools.

"It's an amazing thing to see that people actually feel our pain and feel our suffering," said Sparvier.

'Working together'

Anastasia Aiton, a Grade 11 student at Strathmore High, says working on the play taught her a lot about her native classmates.

"Having aboriginal students and non-aboriginal students working together to create these beautiful pieces that just tell stories ... it's just beautiful," Aiton said.

Four schools are taking part in the project: Tatsikiisaapo'p Middle School, Strathmore High School, Sir John Franklin Middle School, Tsuut'ina Middle and High School.



Students stop by the CBC before the 'Finding the balance - between two worlds' conference, which is set to get under way later this week. (Heather Moriarty/CBC)

David Chantler, the founder of Trickster Theatre, believes art and drama are great ways to teach young people about difficult topics.

"[Theatre] enables us to do is it enables us to viscerally kind of understand it and get a greater sense of empathy with what we are looking at," he said.

But Austin Hieb, a Grade 8 student at Sir John Franklin Middle School, says that taking part in the theatre project also got her more interested in her own native culture.

"It makes me want to learn more about my culture and where I come from, it makes me more excited about it," Hieb said.

Hieb and the other students will gather on Thursday to perform parts of the plays that they have come up with. The groups will then get together and come up with an entirely new piece of theatre which will also be performed on stage.

For Sparvier, the opportunity to tell her people's stories on stage is extremely special.

"I am in love with the theatre ... I have been brought up being able to express myself," she said.

But Sparvier says that openly communicating is rare among her First Nations peers.

"Not a lot of natives are brought up being able to do that, they are not able to express themselves and I think that Trickster was a way for us to express ourselves."

Direct Link: <http://www.cbc.ca/m/touch/canada/calgary/story/1.3312427>

'Explosion' of aboriginal art coming, says Canada Council president

'New investment in the council will mean more resources for aboriginal artists'

By Sandra Abma, [CBC News](#) Posted: Nov 11, 2015 3:16 PM ET Last Updated: Nov 12, 2015 10:55 AM ET



Detail from Weesahkay Jack and the Great Flood by Roy Kakegamic (Sandra Abma/CBC)

The confirmation came just days after the Liberals swept to power. The newly-minted minister of Canadian heritage, Mélanie Joly, vowed she would deliver on a campaign promise to double annual funding to the country's arts funding agency, the Canada Council for the Arts, to the tune of \$360 million.

Joly and Canada Council president Simon Brault are old friends, and Brault says they remain in regular contact. But publicly, he maintains a cautious tone about the funding.

"Until the moment it is in the budget, the cheque is not in the mail, but it's clear that a new investment in the Canada Council will mean more resources and more resources for aboriginal artists," Brault said.

Brault made the comment as he browsed a collection of contemporary aboriginal art on display in the foyer of the council's headquarters on Elgin Street.

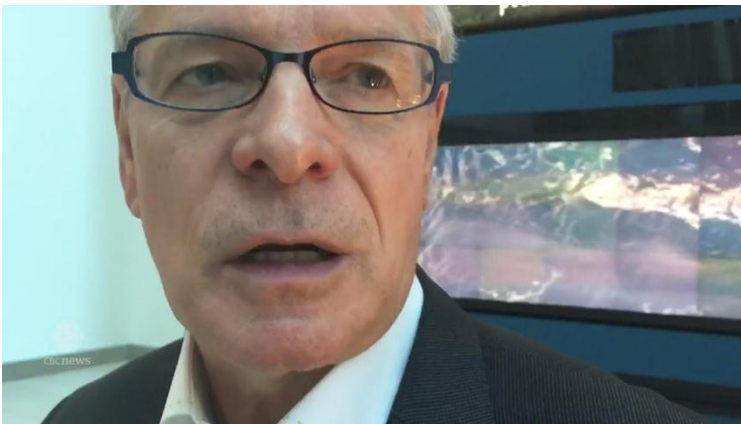
Temporal Re-Imaginations, curated by Alexandra Kahsenni:io Nahwegahbow, explores how indigenous people understand time and the remember the past. Works by both established and emerging artists including Carl Beam, Mary Longman and Joi T. Arcand depict changing landscapes, historical myths and memories.

Kahsenni:io Nahwegahbow said the Canadian aboriginal arts scene is vibrant, exciting and multi-dimensional, thanks in part to support from the Canada Council.



In June 2015 the council re-imagined the way it funds the arts, creating a program specifically designed for aboriginal artists, directed and juried by members of the indigenous arts community. Brault says when the council starts getting more money, so will the aboriginal arts program.

Brault believes Canada is about to see an explosion of artistic expression from emerging aboriginal artists.



Temporal Re-Imaginings is showing at 150 Elgin St. until the end of April.

Direct Link: <http://www.cbc.ca/news/canada/ottawa/art-indigenous-aboriginal-funding-1.3313936>

Album of the week: Willie Thrasher's Spirit Child

By Francois Marchand, Vancouver Sun November 11, 2015



B.C. folk-rocker Willie Thrasher's solo debut album *Spirit Child* has been reissued by Light In The Attic. He plays the Lido on Nov. 18.

Photograph by: Handout , Handout

FOLK

Spirit Child

Willie Thrasher

(Light In The Attic)

4 out of 5 stars

The Native North America Vol. 1 compilation released by Light In The Attic in 2014 was a masterpiece of archival work by Vancouver DJ Kevin “Sipreano” Howes. It remains a must-own collection of aboriginal folk, rock and psych music that would have likely been lost otherwise, and it made music fans rediscover some amazing talent, including B.C. folk-rocker Willie Thrasher.

Thrasher is the first of the artists on the NNA lineup to get a proper solo reissue. *Spirit Child* was Thrasher’s 1981 debut as a solo artist. Formerly of Inuit rock band The Cordells, Thrasher culled his inspiration from Creedence Clearwater Revival and Neil Young, which are the most obvious points of reference on *Spirit Child*.

The songs are ramshackle, bruised and vital, driven by Thrasher’s acoustic guitar and wobbly vocals. The gripping *Forefathers* has Thrasher singing about his Inuit land, “where we don’t need no oil or gold.” It’s a soulful ode to nature. On *Wolves Don’t Live By The Rules*, Thrasher channels his inner Steppenwolf for a rollicking song about freedom.

The album is populated by a colourful cast of characters (Eskimo Named Johnny, Old Man Carver, and Old Man Inuit, where the titular old man speaks the lyrics in his native

tongue) and places (Shingle Point Whale Camp). The stunning Beautiful is a classic country tune with pedal steel guitar, where Thrasher praises the beauty of the land that surrounds him. It's the simplest statement, but it evokes enormous emotions.

Again, the reissuing work by Howes and Light In The Attic is top notch, replicating the original album cover (complete with the logo of the CBC, which served as recording facilities for Thrasher) and adding the colours and design work of the NNA box set.

It's a nice touch and a great complement to a collection that can only keep growing.

Willie Thrasher plays The Lido Nov. 18.

Read more:

<http://www.vancouversun.com/entertainment/album+week+willie+thrasher+spirit+child/11507630/story.html#ixzz3rJoz9Osg>

Aboriginal Community Development

Canada's urban Inuit unite at Ottawa gathering

Federal government's Urban Aboriginal Strategy fails Inuit, delegates say

JIM BELL, November 06, 2015 - 7:00 am



Maria Brazeau, who's originally from Nunatsiavut, tends a qulliq at the opening of the national meeting of urban Inuit that began Nov. 5 in Ottawa. (PHOTO BY JIM BELL)



Annie Pisuktie and Tina Pisuktie of Montreal. Both women have worked for years to help Inuit living in Montreal, through organizations like Chez Doris and the Native Friendship Centre of Montreal. Annie also works on the Nipivut radio service for Inuit, which is broadcast on CKUT, a community radio station based at McGill University. (PHOTO BY JIM BELL)



Stephen Agluvak Puskas of Montreal helps produce the Nipivut radio service for Inuit in Montreal. (PHOTO BY JIM BELL)

Whether they've lived outside the Inuit homeland for just a few months or for many decades, Canada's urban Inuit agree on at least one point: they've been too quiet for too long and it's time to get organized.

"We're certainly not getting our needs met," Jason LeBlanc, executive director of the Ottawa-based Tungasuvvingat Inuit organization, said Nov. 5 at the start of a national meeting of urban Inuit in Ottawa.

Given how fast Canada's urban and southern-based Inuit population is exploding, those needs — in education, social services, justice, culture, language and childcare — are growing just as quickly.

LeBlanc said the number of Inuit living in large Canadian cities now exceeds 10,000, and that if you add the number of Inuit who live in smaller centres, close to 30 per cent of all Inuit in Canada may now live outside Inuit Nunangat.

Donat Savoie, an anthropologist and retired federal civil servant who works as a consultant for Makivik Corp. on homelessness among Inuit in Montreal, presented numbers that show 15,990 Inuit lived outside the Inuit homeland in 2011.

That's 26.9 per cent, more than one in four Canadian Inuit. Only Nunavut, with 45.5 per cent of the Inuit population, accounts for more people.

But the quantity and quality of Inuit-specific services available to those urban Inuit varies wildly from city to city.

In Ottawa, Inuit can gain access to a variety of programs run by organizations like TI, the Ottawa Inuit Children's Centre and the Mamisarvik healing centre.

But in other cities, such as Toronto, there's little or no Inuit programming.

Peter Itinnuar, who works for the Ontario government's native affairs department in Toronto, said there are no programs directed towards Inuit in that city.

About eight million people live in the GTA, the name given to the vast megalopolis that stretches from Oshawa to Hamilton. That means Inuit are virtually invisible, Itinnuar said.

"It's very rare for me to run into another Inuk on Bloor Street. But there are 1,300 of us in Toronto," he said.

To fix that, he and other Inuit in the city, including Rob Lackie, originally from Nunatsiavut, and Darryl Day, originally from the western Arctic, along with Mikka Komaksiutiksak, have started a group called [Inuit of Toronto Urban Katimavik](#).

Right now, they meet in space borrowed from the Native Canadian Centre in Toronto, but Inuit in Toronto now need access to Inuit housing services, Inuit family support services and Inuit employment services, Itinnuar said.

The new group organized a Christmas dinner for Toronto Inuit last year, and are seeking funding this year to expand their activities, Itinnuar said.

That's just one example of how urban Inuit are taking matters into their own hands.

To harness that energy, TI organized this week's conference to give urban Inuit everywhere a forum to share ideas and experiences and work towards building a national network.

That followed engagement sessions this past summer with Inuit communities in Ottawa, St. John's, Montreal, Toronto, Winnipeg and Edmonton.

"We're here, not to have a debate, but to capture as many ideas as we can," said Mathieu Courchene, the meeting's facilitator.

And as soon as organizers opened up the meeting for questions and comments from the floor, one big idea emerged: the federal government's reorganized Urban Aboriginal Strategy is failing Inuit.

That program has existed in one form or another since 1997, when the federal government created it to respond to a recommendation of the Royal Commission on Aboriginal Peoples.

But after a restructuring in 2014, the program has left urban Inuit in the lurch, many delegates said.

That's because, since 2014, the federal government has used the National Association of Friendship Centres, or NAFC — a First Nations-dominated entity — to deliver the money that flows through the Urban Aboriginal Strategy.

There's actually two pots. One is called "Urban Partnerships" and is worth \$30 million in funding over two years for specific projects aimed at benefitting urban Aboriginal people and to increase their participation in the economy.

The other, worth \$23 million over two years, is called "Community Capacity Support."

But many urban Inuit groups find it difficult to deal with the NAFC. They've either lost funding, or seen their Inuit-specific applications denied.

"We have been pushed outside of the process. There's something very wrong with the system," said Tina Pisuktie of Montreal.

Pisuktie works with the Chez Doris women's shelter in Montreal and at the Native Friendship Center of Montreal, which is not affiliated with the provincial association.

Donat Savoie, who works with Pisuktie and Annie Kelly on social issues, said he believes the new system puts board members sitting on the Quebec wing of the NFAC into a conflict of interest.

He said that's because the NFAC's relationship with Ottawa gives those board members access to inside funding information that is not available to Inuit applicants.

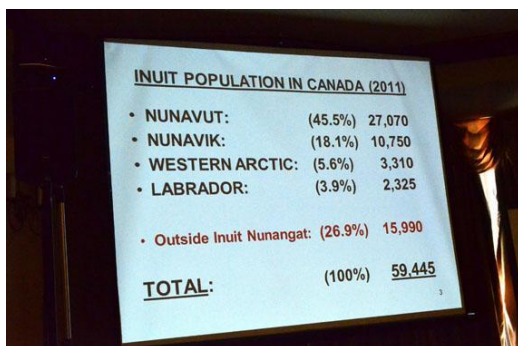
Karen Baker-Anderson of the Ottawa Inuit Children's Centre said her organization received "zero dollars" and that all available urban Aboriginal money now appears to go to the friendship centres.

"It sets up a dynamic in the community where the Inuit are waiting for the scraps to fall off the table of the friendship centres," Baker-Anderson said.

The meeting continues through Nov. 6 at the Best Western Plus Victoria Park Suites Hotel on O'Connor St. in Ottawa.

Participants are expected to split into small groups for most of the day and then gather for a plenary session after 3:30 p.m.

They plan a second national meeting for March 2016.



This is chart shows that in 2011, 15,990 Canadian Inuit lived outside Inuit Nunangat — 26.9 per cent of all Canadian Inuit. (PHOTO BY JIM BELL)

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674canadas_urban_inuit_unite_at_ottawa_gathering/

Library resources get indigenous names

Winnipeg Sun

First posted: Saturday, November 07, 2015 11:03 AM MST | Updated: Saturday, November 07, 2015 11:50 AM MST



Coun. Jenny Gerbasi celebrates the renaming of the aboriginal resources area at Millennium Library Saturday, Nov. 7, 2015.

The Millennium Library's two areas for indigenous resources were given indigenous names at a ceremony held there Saturday morning.

The Aboriginal Reading-in-the-Round, which is located on the main floor in Children's Services, will now be known as Ah kha koo gheesh, which means Groundhog Place: Children emerging from learning. The Aboriginal Resources area, which is located on the second floor in Adult Services, is now known as Wii ghoss, which means Birch Bark Centre. The new names were chosen by Elders Barbara and Clarence Nepinak, who provided a blessing to both rooms.

"The indigenous resource areas at the Millennium Library are hubs of culture, inclusivity and understanding," Coun. Jenny Gerbasi (Fort Rouge) said in a release. "Providing these areas with culturally appropriate names is important in recognizing the language and culture so key in a diverse and welcoming public space."

Direct Link: <http://www.calgarysun.com/2015/11/07/library-resources-get-indigenous-names>

Millennium Library's areas for indigenous resources honoured with traditional names

One means Groundhog place: Children emerging from learning and the other means Birch Bark Centre

[CBC News](#) Posted: Nov 07, 2015 12:47 PM CT Last Updated: Nov 07, 2015 12:47 PM CT



Birch tree clouds are painted overhead in the Millennium Library's Aboriginal Resources area, which was named Wii ghoss, which means Birch Bark Centre.

The Millennium Library's two areas for indigenous resources have traditional names following a ceremony on Saturday morning.

Elders Barbara and Clarence Nepinak chose to name the Aboriginal Reading-in-the-Round Ah kha koo gheesh, which, in Ojibwa, means Groundhog place: Children emerging from learning. For the Aboriginal Resources area, the elders chose the name Wii ghoss, which means Birch Bark Centre.

The Elders were at the ceremony on Saturday morning, where they provided a blessing before giving the spaces the new names.

For Winnipeg Fort-Rouge - East Fort Garry City Councilor Jenny Gerbasi, the new names are symbolic of the library's effort to further facilitate diversity.

"The Indigenous Resource areas at the Millennium Library are hubs of culture, inclusivity and understanding," she said.

"Providing these areas with culturally-appropriate names is important in recognizing the language and culture so key in a diverse and welcoming public space."

According to a press release issued by the library, the main floor Aboriginal Reading-in-the-Round opened in 2005, along with the new library. The area is full of children's books of stories and teachings of Canada's Indigenous Peoples, and large, colourful circles of children's paintings hang overhead.

The second floor Aboriginal Resources area opened May 15, 2013 and has books on history, art, contemporary issues and indigenous languages.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/millennium-library-s-areas-for-indigenous-resources-honoured-with-traditional-names-1.3309127>

Oceans North produces film tribute to Lancaster Sound

'First and foremost, we want this piece to really resonate with people from the region'

[CBC News](#) Posted: Nov 09, 2015 6:50 AM CT Last Updated: Nov 09, 2015 7:03 AM CT

An environmental group is paying tribute to the beauty and heritage of Lancaster Sound in a new short film that made its debut at the Banff Mountain Film Festival this weekend.

Shot in and around Pond Inlet, the film is based on a poem by Iqaluit artist Laakkuluk Williamson Bathory and narrated by Jeannie Arreak-Kullualik of Pond Inlet.

The video retells part of the Inuit creation myth of Nuliajuk, goddess of the sea, in light of the profound changes facing local communities due to climate instability and industrial development.

"First and foremost, we want this piece to really resonate with people from the region," producer Chris Debicki told CBC Qulliq host Kevin Kablutsiak, adding that the film was also well-received by its southern audience at the festival.

Debicki, of Oceans North Canada, made the film to highlight the importance of establishing a national marine conservation area in Lancaster Sound.

The federal government announced proposed boundaries for the park in 2010, and set up a committee with Inuit groups, but the process remains unfinished.

Debicki hopes the new Canadian government, which he calls "a fresh start," will see the film and move the process ahead.

"They'll be a new support and new impetus behind getting this done," he said. "We're hopeful and very optimistic."

Direct Link: <http://www.cbc.ca/news/canada/north/oceans-north-produces-film-tribute-to-lancaster-sound-1.3310349>

Southern Inuit to unveil national urban strategy next year

"A clear articulation of the needs of urban Inuit"

JIM BELL, November 10, 2015 - 12:55 pm



Inusiq Shoo, originally from Iqaluit, now lives permanently in Ottawa after moving there 11 years ago. He said the transition was tough for a while, but he got a lot of help through Inuit Tungasuvvingat. (PHOTO BY JIM BELL)



Selina Adams, originally from Nunatsiavut, has lived in Toronto since 1979. But she has never given up her Inuit identity. Now, she's involved with a group called Inuit of Toronto Urban Katimavik. (PHOTO BY JIM BELL)



Jason LeBlanc, the executive director of Inuit Tunngasuvvingat, at the close of last week's meeting in Ottawa of urban Inuit from across Canada. "There's a lot of hope. There's a lot of excitement. There's a lot of opportunity," he said. (PHOTO BY JIM BELL)

OTTAWA — Saying they're now reinvigorated, inspired and ready, representatives of the thousands of Inuit who live outside Inuit Nunangat will likely unveil an important tool next March for gaining more recognition and gaining access to badly-needed services: a national urban Inuit strategy.

That idea flows from a two-day gathering in Ottawa this past Nov. 5 and Nov. 6, attended by Inuit representatives from Ottawa, St. John's, Montreal, Toronto, Winnipeg and Edmonton.

“You’ve got a strong basis of support for it here,” Jason LeBlanc, the executive director of Ottawa’s Inuit Tungasuvvingat organization, said in closing remarks.

“So we want to see at the end of March that there’s a clear articulation of the needs of urban Inuit and an Inuit-specific urban strategy. That, I think we can accomplish,” he said.

Their goal is to help build the fledgling Inuit groups that have sprung up in the cities to achieve or exceed the service-delivery capacity that TI and its associated organizations now enjoy.

“Inuit are Inuit, whether they’re north or south. How do we ensure that Inuit in the south get the same services that Inuit get through their regional Inuit associations?” LeBlanc said in a short interview.

The elements of the urban Inuit strategy would cover homelessness, housing, social services, health care, child care, employment services, culture and language.

Many delegates who live outside Ottawa were impressed after a Nov. 4 bus tour of facilities in the city run by organizations associated with TI that provide some of those services to Ottawa Inuit.

For example, the new Inuit of Toronto Urban Katimavik group wants to create an incorporated non-profit organization to start similar Inuit-specific services in their city.

“We need access to Inuit housing, Inuit employment services, Inuit family support services, and Inuit social gatherings at a facility that is friendly and inviting for Inuit to attend regularly,” Peter Itinnuar, who lives near Toronto in Brantford, Ont., said during a presentation.

He said the 2011 census revealed that at least 1,300 Inuit live in Toronto — part of a recent trend that has seen the urban Inuit population explode across the country.

Urban and southern Inuit now account for 27 per cent of Canada’s Inuit population, about 16,000 people, according to Statistics Canada.

But like Inuit community groups in most other cities, they have limited or no access to Inuit-specific services, such as the types of post-secondary funding that First Nations people are usually eligible for.

Right now, their group is theoretically eligible for funding from a federal urban aboriginal program that operates under the Indigenous and Northern Affairs department.

But the federal government decided in 2014 to funnel that money through an organization called the National Association of Friendship Centres, or NCAF.

And that move has hurt urban Inuit service providers across the country, even in Ottawa. That’s because funding applications from Inuit that are sent to the NCAF either get shuffled to bottom of the pile or denied altogether.

However, the production of the Inuit-made urban strategy will create the substantiation required to ensure that funding agencies, especially the federal government, understand the unique needs of Inuit who move to South.

“How do we make sure this better for the next Inuk who gets off the plane in Winnipeg, Toronto or Ottawa?” LeBlanc said.

By the end of that conference, delegates were smiling, clapping and renewing long-dormant kinship ties.

“There’s a lot of hope. There’s a lot of excitement. There’s a lot of opportunity,” LeBlanc said.

He said it’s too early to say if a national urban Inuit organization will emerge — but that may become more clear after the groups meet again next March.

“Is it a separate structure? Is it a network? Is it some form of association of all the groups? That’s to be announced, that’s still in the works,” LeBlanc said.

It’s also not clear what kind of support urban Inuit can expect to receive from the four regional land claim organizations in Canada.

Makivik Corp., which now funds some social services to help Inuit in Montreal, sent Andy Pirti, their corporate secretary, to the Ottawa meeting last week.

LeBlanc praised Makivik for its involvement, saying support from organizations like Makivik is essential.

Pauktuuit was the only other existing Inuit organization to send a representative to the Ottawa meeting.

But LeBlanc said “we’re working on that” and to that end, he plans to meet with Natan Obed, the president of Inuit Tapiriit Kanatami, “to brief him and update him on this and make sure that the door remains open for them to become part of what we’re doing.”

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674southern_inuit_to_unveil_national_urban_strategy_next_year/

Aboriginal grandmothers play increasing role in raising Sask. children

Grandparent-headed families in Sask., 3 times the Canadian average

[CBC News](#) Posted: Nov 09, 2015 8:44 PM CT Last Updated: Nov 09, 2015 9:01 PM CT



Aboriginal grandmothers in Sask. need more supports, says a graduate researcher at the U of R. (Shutterstock / Vinogradov Illya)

Aboriginal grandmothers who are raising their grandchildren need more support as their numbers increase in Saskatchewan, says Jen Billan, a researcher and former master's student at the U of R who is studying this area.

The province has three times as many grandparents raising their grandchildren as the Canadian average. That number has jumped 20 per cent since 1991.

"Grandmothers maintain an essential role within their families and communities through their guidance and attention to relationships and caring for their family as well as grounding grandchildren in culture and identity," Billan said.

She said the aboriginal grandmothers she spoke to said they were blessed to be able to spend this time with their grandchildren. But they also face many challenges.

"Dealing with financial pressures, lack of respite care," Billan said. "The grandmothers often have to provide constant verification that the grandchildren are indeed in their care."

She noted that many are worried over the health and safety of their grandchildren.

Billan recommends policymakers pay more attention to the role aboriginal grandmothers play when dealing with family-related policies.

Direct Link: <http://www.cbc.ca/news/canada/saskatoon/aboriginal-grandmothers-play-increasing-role-in-raising-sask-children-1.3311602>

Governor General David Johnston Skypes with aboriginal students

Johnston fields range of questions from fracking to post-secondary education

By Joan Weeks, [CBC News](#) Posted: Nov 10, 2015 6:30 AM AT Last Updated: Nov 10, 2015 8:23 AM AT



Cole Pilgrim, a grade 12 student at Mealy Mountain Collegiate, poses a question via Skype to Governor General David Johnston. (Joan Weeks/CBC)

Aboriginal high school students from across Atlantic Canada had a chance Monday to pose questions to Canada's Governor General, David Johnston.

They wanted to hear his thoughts on everything from his role as an honorary witness at the Truth and Reconciliation Commission, to fracking and the environment.

The 60 students, aged between 15 and 18, were gathered at Cape Breton University for a conference on business mentorship for indigenous youth. The mentorship program began at CBU five years ago with 30 students. It has since expanded across the country to 250 students in five regions.

Johnson appeared at the conference via Skype for about an hour.

Jarrett Martin Noel, a Grade 11 student at Dalhousie Regional High School in New Brunswick, asked the Governor General: "Understanding that fracking is harming the environment First Nations try so hard to protect, how can we balance the need for economic development and the need to protect the environment?"

One of Johnston's suggestions was to "try and operate without chemicals. Operate with water and with CO2."

Nichelle Googoo from Eskasoni asked Johnston: "How important is post-secondary education to the success of First Nations communities?"

He replied that it's important, not just for economic success but also for healthy communities and equality of opportunity.

Googoo said she had hoped for more.

"Honestly, I was kind of disappointed," she says. "He was like, sure that's important, but I was looking for a more relevant answer. Like students on the reserve schools are not being as funded as students in off-reserve schools."

The students say they were excited to have an opportunity to raise these issues with the Governor General. For his part, Johnston commended the mentorship program and those participating.

"We need new ways to help people to learn to put theory and practice together," he said.

Direct Link: <http://www.cbc.ca/news/canada/nova-scotia/aboriginal-students-governor-general-skype-1.3311278>

Military welcomes First Nations recruits

Samantha WRIGHT ALLEN / Prince George Citizen

November 9, 2015 10:16 PM



Master Cpl. Jerri-Ann Starrett has found her home in Canada's military.

"The brotherhood is incredible," said Starrett, a 14-year veteran of the air force who years ago moved from Stellat'en First Nation in Petawawa before ending up on the Island, which she now calls home.

"I'm very proud to be serving in the military. It's very humbling. It makes me appreciate life."

Starrett has a long family history of military service. Most inspirational was her grandfather James Arthur Mould, a British veteran of both the First and Second World Wars.

Her Stellat'en great uncles Freddy, Joe and Fraser Isaac all served in the Second World War, too. Her aunt Evelyn McDermitt joined in 1958 and served in the medical corps, did two tours of Europe for a total of 27 years, eventually retiring a sergeant.

Starrett's niece and nephew are also young Stellat'en recruits.

Nowadays Starrett also works in recruitment with aboriginal communities, where she usually starts with her own story.

"I can only share my own experience. That's all I can do and let them know there are opportunities out there. I've had a really good career," she said.

"I'm a part of a brotherhood and a family that is so large and I want to share to that and express to them that this is made available to them."

In 2001, at age 34 and with two children, she took part in the three-week pre-recruiting training course (PRCT) for aboriginal people.

"We have so many different programs and we don't have the people applying," said Starrett, whose husband later joined the military too, when she was posted in Trenton, Ont. "We would like to have a lot more aboriginal with the Canadian Forces as well as any other trade."

Starrett said she's passionate about getting the word out to aboriginal communities about what military service can mean.

"I think it's really important for the communities to be able to let go of the past and look in the future. There's so many different opportunities for the young people to be able to look at the world in a different view," she said.

- See more at: <http://www.princegeorgecitizen.com/news/local-news/military-welcomes-first-nations-recruits-1.2107255#sthash.5kzV81Wu.dpuf>

Terry Fenge, Nunavut negotiator, Arctic scholar, dies in Ottawa

"He took pride at being a thorn in the side of officialdom when necessary"

NUNATSIAQ NEWS, November 12, 2015 - 10:45 am



Terry Fenge is pictured here, centre, at the Canadian Studies Centre at the University of Washington in 2010, where he led a roundtable discussion on the Arctic Council. He's pictured with Arctic Initiatives interns Adam Akerblom, Sophie Hubbell, Zoe Cosford and Charlotte Dubiel. (PHOTO COURTESY OF U OF WASHINGTON)

Nunavummiut are paying homage this week to Terry Fenge, a Nunavut land claims consultant and researcher who died of a heart attack in Ottawa last weekend.

Fenge was well-known for his work for Inuit in Nunavut and across the circumpolar world.

For eight years, Fenge served as a research director and senior negotiator for the Tungavik Federation of Nunavut in land claims talks with the federal government that led to the completion, signing and ratification of the Nunavut Land Claims Agreement between 1990 and 1993.

Fenge also served as executive director of the Canadian Arctic Resources Committee and later as strategic counsel to Sheila Watt-Cloutier when she was chair of the Inuit Circumpolar Conference (now Council.)

Reacting to news of his death on Twitter, Iqaluit lawyer Anne Crawford called Fenge a “stalwart of the process, committed to Inuit rights.”

In a Nov. 10 release, Nunavut Tunngavik Inc. credited Fenge for his “remarkable and creative contributions” to the negotiation of the Nunavut agreement, and the support and encouragement he offered to the Inuit of Nunavut, especially young people he worked with.

The Arctic Council Indigenous Peoples Secretariat paid tribute to Fenge in a Nov. 11 release, calling him a fierce defender of Indigenous rights.

“Terry will be remembered as an extremely creative and thoughtful political scientist, dedicated, strong-willed, opinionated and committed person,” the secretariat said.

“He believed strongly that Arctic indigenous peoples deserve a place in the great debates over the fate of one of the world’s most important regions. He was dogged and determined and took pride at being a thorn in the side of officialdom when necessary.”

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674former_nunavut_negotiator_arctic_scholar_terry_fenge_dies/

CMU farm and Métis community grow squash thought to be extinct

By [Aaron Epp](#) Special to ChristianWeek | November 10, 2015

WINNIPEG, MB—Canadian Mennonite University (CMU) made headlines this fall when it was revealed that workers at the CMU Farm, in collaboration with members of the Métis community, had successfully grown an ancient variety of squash from seeds shared with them by the White Earth Seed Library in Minnesota.

The story that accompanied the “Gete-Okosomin” squash seeds was that they were found in a clay ball at an archaeological excavation near the Wisconsin-Illinois border. It went on to suggest that the dating of the clay ball indicated that the seeds were more than 800 years old.

The story captured the imagination of seed savers and gardeners across the continent. It is a good story – but is it true?

When asked, Kenton Lobe, Instructor in International Development Studies at CMU and one of the CMU Farm’s founders, smiles.

“The truth of the story of these squash seeds is still emerging,” he says.

Further digging into the history of the Gete-Okosomin seeds – which, roughly translated, means “cool old squash” – reveals that they were originally gifted to David Wrone, an emeritus University of Wisconsin historian, by some elder women gardeners from the Miami Nation in Indiana in 1995.

One of these squash had been grown and saved by the Miami people for many generations, perhaps even thousands of years.

The men and women stewarding the seed took care to grow them so that they would not cross-pollinate with other kinds of squash, maintaining the variety and characteristics that Lobe suggests resulted in a tasty and prolific squash.

One of the squash grown this season weighed in at more than 30 pounds.

In a note to the White Earth Seed Library, Wrone – who has spent much of his career studying the history of indigenous peoples around the Great Lakes – relates that he had earlier received squash seeds that had been found deep underground in a cave in Kentucky.

They were well preserved in perfect temperature and humidity and were estimated to be several thousand years old. Wrone reports that he grew them out, but that they were “smallish and not as tasty.”

The seeds from the Miami women were shared with Wrone and eventually with White Earth Seed Library.

Over time and through many tellings, these two squash seed stories crossed and turned into one.

The seeds shared with the CMU Farm were, in fact, those grown by the Miami women.

During the last three growing seasons, members of the Metanoia Farmers Worker Cooperative, who work the CMU Farm, collaborated with Caroline Chartrand, who describes herself as “the landless Métis seed saver,” to grow the seeds out and maintain the varietal purity of the squash.

Their pioneering hand-pollinating method involves community members in planting and caring for the plants, and in harvesting the seed to share with others.

Megan Klassen-Wiebe, one of the farmers, presented this methodology at the Indigenous Farming Conference at White Earth Indian Reservation in March 2013.

“When we started the CMU Farm, we talked a lot about seeds – the politics of seeds and the role they play in our global agriculture system,” Klassen-Wiebe says. “To have connected with Caroline and be doing seed-saving work is exciting.”

Lobe says that whether or not the original story is ‘true,’ growing the squash has helped forge relationships between Métis and Mennonites, with Anishinaabe peoples in Minnesota and ultimately, with Miami gardeners.

“The truth is, the work of seed saving has opened up space for indigenous-settler dialogue and has been both hopeful and helpful,” he adds, noting that the CMU Farm lies on what in the 1870s was a Métis river lot, and which is still part of Treaty 1 territory.

Chartrand says that seed-saving is important in Métis culture because in one sense, every time a variety of vegetables goes extinct, part of Métis history is sacrificed.

“I can’t tell you how much I appreciate this partnership I have with Kenton and the farmers at CMU,” she says. “As a result of our work, we have varieties of seeds that were once rare that are now in seed libraries across Canada and the United States.”

While the new development in the Gete-Okosomin story may not seem as exciting as the story the farmers originally received with the seed, it is still fascinating, and shows the care and commitment the Miami people had for this variety of squash.

The story helps those who grow and eat the squash to appreciate the long agricultural history and seed saving skills of indigenous peoples.

“The story opens up people’s imagination to indigenous seed varieties and the stewarding of agricultural biodiversity, which has been done by indigenous farmers from time immemorial,” Lobe says.

The squash seeds will eventually be available for sharing through the fledgling Red River Regional Seed Library hosted on CMU’s campus.

“We love this squash for the story, its unique size and beauty, as well as for its deliciousness and the food it provides through the winter,” Lobe says. “It plays a part in cultivating agricultural biodiversity on the farm and in restoring relationships with people who were here before the Mennonites arrived in this region.”

Direct Link: <http://www.christianweek.org/cmu-farm-metis-community-grow-squash-thought-to-be-extinct/>

Dialogue helps to advance North



From left, Gary Lipinski, president of the Metis Nation of Ontario; Brian Bigger, mayor of Sudbury; Michael Gravelle, Minister of Northern Development and Mines; Christian Provenzano, mayor of Sault Ste. Marie; Dave Canfield, mayor of Kenora; Keith Hobbs, mayor of Thunder Bay; Chief Sara Mainville of Couchiching First Nation; Alan Spackek, mayor of Kapuskasing, during a news conference on the Growth Plan for Northern Ontario on Tuesday in Thunder Bay.

Posted: Wednesday, November 11, 2015 6:00 am | *Updated: 6:01 am, Wed Nov 11, 2015.*

Brent Linton, CJ Staff

Northern leaders gathered to discuss how they plan to move the North forward.

A diverse group made up of Northern municipal, First Nation and Metis leaders took part in the fourth Northern Leaders' Dialogue on Tuesday. The goal was to discuss issues concerning their communities and Ontario's growth plan for Northern Ontario.

"I think these meetings are indicative of a better relationship for First Nations across Ontario," said Chief Sara Mainville of Couchiching First Nation.

"This meeting is about Northern Ontario where there are so many challenges towards economic development, infrastructure needs. So many First Nations are under boil water advisories, so all of things I think we have to work collectively on as much as possible and build better partnerships."

Mainville wanted to ensure the Northern Ontario Growth Plan is respectful of aboriginal and treaty rights which is something they have been working diligently on and there are better ways to roll out decision that have an impact on First Nations.

"In my community, we spend so much money on medical related travel and it's an incredible burden," Mainville said. We want to "talk to the province of Ontario about making health services more local."

Liberal MPP for Thunder Bay-Superior North Michael Gravelle called it an important opportunity as Minister of Northern Development and Mines to sit down with municipal, First Nation, Metis Nation, leaders from all across Northern Ontario and have them directly advise them on how they can more effectively move forward.

"It's a very successful commitment on our part in the sense that Premier (Kathleen) Wynne committed these gatherings would take place as a means of help us make the right decisions," said Gravelle.

“Based on the discussions over the last few days, I feel even more strongly that there could be no better way for us to partner. We now feel we have better opportunity to partner with the federal government as well . . . and that speaks well and very importantly to a lot of the work we are doing with the Northern Ontario Growth Plan.”

The big topics at the table were moving forward with economic opportunities in Northern Ontario in areas of agriculture, mineral resource sector, and Northern Ontario multimodal transportation strategy, which is road, rail, air, water transportation networks and how to make them more effective.

Attendees heard from Minister of Natural Resource and Forestry Bill Mauro on opportunities in the forestry sector and the jobs and prosperity fund that province has put in place.

Liberal MP for Thunder Bay-Superior North Patty Hajdu, the newly appointed federal Minister of Status of Women, also took part in meetings and confirmed how hard she was going to work in partnership with the province.

“There are so many things government gets wrong for the simple reason of no communication . . . we know our communities. Since we started these meetings it has gotten better and better,” said Dave Canfield, mayor of Kenora and president of the Northwestern Ontario Municipal Association.

“I think the fact that Minister Gravelle is here he is listening, Minister Mauro yesterday and some good feedback on his announcements recently . . . it’s been really good,” added Canfield.

The Northern Leaders' Dialogue meetings take place twice a year with the next one planned for May.

Direct Link: http://www.chroniclejournal.com/news/local/dialogue-helps-to-advance-north/article_46a9c49e-8824-11e5-ad88-dbc86531cab2.html

Aboriginal Crime, Justice & Law Enforcement

Indigenous cases treated by police as 'less than worthy victims,' lawyer says

Woman says her nephew's disappearance not taken seriously by Thunder Bay, Ont., police

By Jody Porter, [CBC News](#) Posted: Nov 07, 2015 6:00 AM ET Last Updated: Nov 09, 2015 3:13 PM ET



Police didn't start a criminal investigation into 15-year-old Jethro Anderson's disappearance from this Thunder Bay, Ont., park until six days after he was reported missing in October 2000. (Adam Burns/CBC)

An inquest into the deaths of seven First Nations students in Thunder Bay, Ont., is providing a preview of concerns that could be raised at a national inquiry into missing and murdered indigenous women, says a lawyer for the Nishnawbe Aski Nation.

The inquest, one of the largest in Ontario's history, started on Oct. 5 and is scheduled to run to March 2016.

It's looking at the deaths of students who died between 2000 and 2011 while attending high school in Thunder Bay. Few remote First Nations in northern Ontario have schools that go beyond Grade 10.

"Sadly there's a theme — less than worthy victims," lawyer Julian Falconer said after cross-examining an officer with the Thunder Bay police at the inquest.



Nishnawbe Aski Nation lawyer Julian Falconer says First Nations people are treated as 'less than worthy victims' by police. (Martine Laberge/CBC)

"It's a theme that ties into not just this case but the entire picture around missing and murdered indigenous women and girls: less than worthy victims, I can sadly say this is part of that bigger picture," he said.

The retired police officer testified at the inquest that Thunder Bay police did not launch a criminal investigation into the death of Jethro Anderson until six days after he was reported missing in October 2000.

The body of the 15-year-old was pulled from the Kaministiquia River in Thunder Bay on Nov. 11, 2000, nearly two weeks after he disappeared.

Anderson, from Kasabonika Lake First Nation, was staying with his aunt, Dora Morris, while he attended the First Nations high school in Thunder Bay.

Student Deaths Inquest - Dora Morris5:57

Morris told the inquest that she called Thunder Bay police about her nephew's disappearance within hours of him missing curfew, but her concerns were not taken seriously.

"I called every day just to ask if they had any leads," Morris told CBC News in an interview after she testified. "And every time I called, the answer was always, 'He's just out there partying like any native kid,' those kind of comments."



Jethro Anderson of Kasabonika Lake First Nation died in 2000 while attending high school in Thunder Bay. He was 15. (CBC)

The comments, along with a police news release saying no foul play was suspected in Anderson's death sent out prior to a post-mortem, show police had "tunnel vision" when it came to the investigation, Falconer said at the inquest.

"The police have a tendency to default to a drowning and liquor scenario, literally, almost automatically," Falconer said of the investigations of five students whose bodies were pulled from local rivers, as well as other similar recent deaths of First Nations people.

Detective Sgt. Allan Shorrock, now retired, denied the allegation that investigators he supervised had tunnel vision.

Morris said she still does not believe the police conclusion that her nephew drowned, but she's uncertain whether the inquest will solve the mystery she believes still exists surrounding his death.

'Start searching right away'

She hopes, however, that by speaking out changes will be made to keep First Nations youth safe in the city.

"Like if things happen like this again, that they would start searching right away and do investigations," she said.

Falconer, who represents the Nishnawbe Aski Nation, said the revelations that have already come out at the First Nations student deaths inquest point to the need for a regional component in a national inquiry into missing and murdered indigenous women.

"Thunder Bay is a perfect example," he said. "We need to have a local process for identifying the deaths and asking the kinds of tough questions that were asked today, [because] aboriginal communities continue to be concerned that when something happens to their people, it's not treated with the same gravity or importance."

In their election platform, the Liberals committed to "immediately" launch a national public inquiry into missing and murdered indigenous women and girls in Canada.

The party said it would seek recommendations for governments, law enforcement and others to help "solve these crimes and prevent future ones." It also promised to spend \$40 million on the study over two years.

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/indigenous-cases-treated-by-police-as-less-than-worthy-victims-lawyer-says-1.3307961>

Alberta man awake on drugs for 13 days when he killed brother

Ryan Cormier, Edmonton Journal

Published on: November 6, 2015 | Last Updated: November 6, 2015 7:05 PM MST



An Alexis First Nations man who had been awake and high on methamphetamines for 13 days when killed his half-brother was sent to prison for 4 1/2 years Friday. Ed Kaiser / Edmonton Journal

An Alexis First Nations man who had been awake and high on methamphetamines for 13 days when he killed his half-brother was sent to prison for 4 1/2 years Friday.

Nakoa Ernest Potts, 28, was previously convicted of manslaughter for stabbing his younger brother Warren Fox Potts over a drug debt in the hamlet of Glenevis.

"I'm sorry for the mistakes I made," an emotional Nakoa Potts said in the prisoner's box as his family cried in the court gallery. "When I do get out, my little brother is not going to be there. What I've done is something I'm going to have to live with my entire life."

On the afternoon of July 1, 2014, Nakoa Potts was drinking with two other half-brothers outside his grandmother's house and asked a passerby if he wanted to sell crack cocaine for them. The witness refused, according to an agreed statement of facts.

Nearby, Warren Potts was cycling around Glenevis and offering to sell pills to strangers, court heard. Warren Potts then met his brothers at a local store and an argument erupted about a drug debt Nakoa Potts owed his siblings.

“You guys gonna jump me?” Nakoa asked before he pulled a knife with a two-inch blade. He lunged forward and stabbed his brother in the chest, close to his heart. His brother collapsed immediately.

Nakoa’s first instinct was to help his brother. He dropped to the ground and briefly attempted to revive him with cardio-pulmonary resuscitation. He fled when he heard sirens, Crown prosecutor Eman Joumaa said.

He later told police he had been drunk and hadn’t slept for 13 days because of his methamphetamine use. He was arrested the next day after RCMP were tipped off that he was driving home from Mayerthorpe after taking his mother to a medical appointment.

Joumaa told court Potts was too intoxicated on drugs and alcohol to form the necessary intent to kill his brother.

Defence lawyer Dale Knisely argued that the stabbing was impulsive because his client felt threatened. In a police interview, Nakoa Potts claimed the killing was self-defence because one of his brothers had a knife. A second knife was never found.

Direct Link: <http://edmontonjournal.com/news/crime/alberta-man-awake-on-drugs-for-13-days-when-he-killed-brother>

More Oversight Needed For Aboriginal Corrections: Prison Watchdog

CP | By Kristy Kirkup, The Canadian Press

Posted: 11/08/2015 1:56 pm EST Updated: 11/08/2015 1:59 pm EST

THE CANADIAN PRESS 

OTTAWA — The country's prison watchdog wants the new Liberal government to act on outstanding recommendations from his office, including a call to create a deputy commissioner of aboriginal corrections.

Howard Sapers, the correctional investigator, says outcomes for indigenous inmates — who represent 24 per cent of the prison population — continue to be far worse than for other offenders.

Sapers says issues facing aboriginal inmates, including more time spent in custody and segregation cells, are urgent enough that they require stand-alone leadership within the Correctional Service of Canada.

"On just about every measure we look at, there are huge gaps and we believe it's time that somebody was accountable to address those gaps," Sapers said. "We think that leadership needs to be put in place."

He also said the government should address aboriginal-specific provisions in the Corrections and Conditional Release Act designed to enhance community involvement in corrections and address the over-representation of aboriginals behind bars.

"We reported that the will of Parliament has not been fully reflected in how the Correctional Service of Canada has conducted itself over the last 20 years," he said. "In fact, not enough attention has been paid to implementing those sections."

The watchdog says, for example, there are no healing lodges operated by aboriginal communities in the North or in Ontario and British Columbia, where there are high concentrations of offenders.

Among the 94 recommendations in the final report of the Truth and Reconciliation Commission was a call for the creation of additional healing lodge spaces across the country.

"We know that the platform of the Liberal party prior to the election included a full and robust response to the Truth and Reconciliation Commission," he said. "That's something we will be looking for."

Sapers noted his findings were not addressed by action from the former Conservative government.

He recalled that his office released a 2013 report examining whether the correctional service was doing everything it should be doing, according to the law, to deal with ballooning rates of aboriginal incarceration.

"It was tabled as a special report in Parliament, one of only two special reports my office has ever issued in its more than 40-year history," Sapers said. "That, itself, is a signal that this was a very urgent and important matter."

"It was tabled in Parliament by the minister of public safety as a special report calling for urgent action and really, it received anything but."

The report noted that close to one-in-four inmates in federal penitentiaries were of aboriginal ancestry, yet specific legislative provisions were chronically under-funded, under-utilized and unevenly applied by the correctional service.

Sapers said the government's overall response was business as usual, which was very disappointing and not at all responsive to the recommendations.

The watchdog said he is hopeful other recommendations issued by his office on aboriginal incarceration, including calls for culturally appropriate programming and staff training, will be addressed as a complete package by the new government.

Sapers said one of the difficulties has been a "lack of a coherent response."

"We don't need any more piecemeal reform," Sapers said. "We need to re-introduce some coherence into the system."

Direct Link: http://www.huffingtonpost.ca/2015/11/08/additional-oversight-needed-for-aboriginal-corrections-howard-sapers_n_8505160.html

Families 'reliving the past' through First Nations student death inquest

Flowers, candles, tears drop in Kaministiquia River at Remembrance Day vigil for Jethro Anderson

By Jody Porter, [CBC News](#) Posted: Nov 12, 2015 6:15 AM ET Last Updated: Nov 12, 2015 10:40 AM ET



Tom Morris, left, helped organize the vigil for his nephew Jethro Anderson, 15, whose body was found in the Kaministiquia River on Remembrance Day, 2000. (Jody Porter/CBC)

About two dozen people gathered at the Kaministiquia River Heritage River park in Thunder Bay, Ont., on Wednesday night to remember Jethro Anderson. The body of the teen from Kasabonika Lake First Nation was pulled from the river on Remembrance Day 2000.



Jethro Anderson of Kasabonika Lake First Nation died in 2000 while attending high school in Thunder Bay. He was 15. (CBC)

Anderson was attending Dennis Franklin Cromarty First Nations high school in Thunder Bay when he disappeared on Oct. 28, 2000. He had just turned 15 years old earlier that month.

Anderson's death, along with that of six other First Nations students, is the subject of an inquest underway in Thunder Bay.

"It seems as if we're re-living the past and at the same time, because of what we're hearing for the first time, stuff that we didn't know, it seems to hit on us a bit more," said Anderson's uncle Tom Morris.

Anderson was living with Morris at the time he disappeared. Morris' wife Dora testified at the inquest last week, [highlighting the six days it took for Thunder Bay police to launch a criminal investigation](#) after she filed a missing persons report.

Another witness testified that volunteer searchers from Kasabonika Lake First Nation, using borrowed boats and a hand-made dredge, found Anderson's body in the river.

Morely Anderson (no relation to Jethro) told the inquest that he held the boy's lifeless body in his arms for about half an hour before firefighters from the city of Thunder Bay came with a stretcher in their own boat to relieve the volunteers.

Salt to 'wash away the hurt'

Several gospel hymns were sung at the vigil on Wednesday night and a passage of scripture was read while salt was sprinkled in the river.

Tom Morris said he understood the purpose of the salt was to "wash away the hurt and wash away what's been happening to the youth in the city."

The flowers, he said, are a symbol of the family's remembrance of Anderson, who has now been dead for as many years as he was alive.

Morris said he hopes the inquest will bring "good recommendations that will highlight what needs to be done here in the city, what needs to be done by our leadership, what needs to be done by the funders" to keep First Nations students safe in Thunder Bay.

Direct Link: <http://www.cbc.ca/news/canada/thunder-bay/families-reliving-the-past-through-first-nations-student-death-inquest-1.3315081>

Aboriginal Education & Youth

Nunavut's Education Act review suggests dramatic changes

Review calls for less language and culture, more standardized academics

By Sara Minogue, with files from Jane Sponagle, [CBC News](#) Posted: Nov 06, 2015 9:45 AM CT Last Updated: Nov 08, 2015 12:56 PM CT



George Hickes, MLA for Iqaluit-Tasiluk, chaired the special committee that looked into the 2008 Education Act. (CBC)

The first review of the 2008 made-in-Nunavut Education Act has led to some dramatic recommendations, including shifting the emphasis from Inuit language and culture to a standardized education system, and changing the way schools deal with non-attenders.

Nunavut's education system has fallen far short of the act's goals, the review notes, adding that an "overly ambitious agenda" is partly to blame.

A committee of five, chaired by Iqaluit-Tasiluk MLA George Hickes, recommends focusing that ambition in order to meet one goal: providing consistent, standardized programming to all students, from pre-schoolers to high school graduates.

"We need to look at standardizing a lot of facets of the education system," Hickes says, "to be able to take a student from one community and put them in another community and have the same level of education."

To focus that goal, the committee recommends moving to a single, standardized model for Inuit language instruction, instead of letting communities choose between three different approaches.

The committee also recommends deleting vague references to Inuit Qaujimajatuqangit from the legislation, and instead incorporating Inuit values as a core program or subject within the curriculum. And it supports the moves, within the education department and at the national level, towards a standardized Inuit language writing system.

It also suggests shifting the deadline for delivery of bilingual education in the territory from 2020 to something more realistic, stating that the current goal is "unattainable" and adding that it's not clear how the date was ever determined.

Different supports for non-attenders

The review also looked at social promotion, the controversial practice of keeping children with their age-appropriate grade, even when they haven't mastered the skills. The education department links this to inclusive education - a policy that aims to meet students special learning needs, but which then requires teachers to meet multiple learning needs in the classroom.

"This puts a tremendous burden on teachers," the review says, "especially in cases where educators have not received specific training in this area."

The committee also acknowledges the "very limited" number of people of specialized professionals able to support students who need special services, such as psychologists and mental health workers.

But instead of a call for more resources, the committee suggests limiting who's "entitled" to individual student support plans — the framework that allows students to move up grades while working at their own pace.

It suggests withdrawing student support plans entirely from students who are behind because they're not coming to school, "in the interest of ensuring the most effective and efficient use of resources."

Without making any specific recommendations, the committee says "alternative options" should be considered for "remediation, retention and promotion" of children who have not been going to school.

Reconsidering DEAs

The review committee also appears to want to revoke some of the powers the Education Act devolved to community-based school boards.

The review notes that while some district education authorities are capable of meeting expectations, "the majority are not." It then recommends coming up with a standard set of duties that reflect the "common capacity" of the DEAs.

The committee also calls for more clarity on the role of the Coalition of DEAs, which it says needs to be "redefined."

It's recommending a comprehensive review of the DEAs.

Early childhood education

The report also recommends making sure communities have the resources and training to run early childhood education in every Nunavut community and exploring options for full-day kindergarten.

Direct Link: <http://www.cbc.ca/news/canada/north/nunavut-education-act-review-recommendations-1.3307328>

B.C. has an aboriginal education gap failure, says auditor general

By Staff The Canadian Press, November 5, 2015 10:11 pm



B.C. Auditor General Carol Bellringer

VICTORIA – British Columbia has fallen well short of its 10-year commitment to closing the education gap between aboriginal and non-aboriginal public school students, reveals a report from the province's auditor general.

In the report released on Thursday, Carol Bellringer found that while high-school completion rates for First Nations students rose from 49 to 62 per cent over the last decade, they remained more than 20 percentage points below the 2015 target level of 85 per cent.

Graduation rates for non-aboriginal students increased from 82 to 87 per cent during the same period.

"There is a wide and historically persistent gap in graduation rates between aboriginal and non-aboriginal students in Canada," said Bellringer.

"While this is an improvement, more can be done because the gap has not closed."

The province pledged in 2005 to boost aboriginal student graduation rates to the 85-per-cent level anticipated for their non-aboriginal counterparts by 2015.

In 10 of B.C.'s 60 school districts fewer than half of aboriginal students graduated in 2014, with especially dismal results among students who live on reserve and those in provincial care, revealed the report.

It sets out 11 recommendations, including encouraging the ministry to collaborate with school boards, superintendents and aboriginal communities to create a shared, system-wide strategy.

This would allow the government to better monitor what works and what doesn't, and would also empower the ministry to intervene when districts consistently show poor results, said the auditor.

Bellringer also advocated for improving teacher training to create safe, non-racist learning environments and introducing a B.C.-wide curriculum that addresses the past and present effects of colonization on aboriginal people.

"In the education system, racism can come from low expectations of certain students based on preconceptions and biases," she said.

"Just as much as educators need to expect that all aboriginal students will graduate, every child should feel safe at school."

Bellringer emphasized that the reason for the aboriginal education gap remains poorly understood and she encouraged the Education Ministry to address this dearth by processing data it already has at its disposal.

"The ministry has a wealth of valuable information; however, it does not use it to its full potential," she said. "Better analysis would be revealing."

Grand Chief Stewart Phillip, president of the Union of B.C. Indian Chiefs, blamed Premier Christy Clark's government for "a culture of indifference" when it comes to aboriginal education.

"Clearly if an issue is not directly or indirectly related to a future LNG development it's not a priority concern for the Clark government," he said, referring to Clark's promises of a multibillion-dollar LNG industry in the province.

“We’re becoming aware that the investments in aboriginal education are simply not there.”

The Education Ministry announced it had accepted all 11 of the report’s recommendations.

“We did not reach the targets we were hoping to but we have seen great success,” said Education Minister Mike Bernier. “We recognize and identify that these are areas that we can improve on in the province of B.C.”

He highlighted the government’s move to introduce First Nations elements into the province’s education curriculum, including components on Canada’s troubled history of residential schools.

NDP education critic Rob Fleming was quick to blame the government’s shortcomings on funding cuts to the system and ongoing labour battles with teachers.

“Resources to the public education system at large have been extremely challenged under this government,” said Fleming. “They’ve created an atmosphere that’s disruptive and I think that has impacted the learning experience for kids.”

— *With files from Dirk Meissner*

Direct Link: <http://globalnews.ca/news/2321281/b-c-aboriginal-education-gap-failure-says-auditor-general/>

Indigenous mother seeks justice for 4-year-old son who died in Alberta foster care system

[National News](#) | November 6, 2015 by [Brandi Morin](#)



(Crystal Carifelle’s son Ashton died when he was 4-years old while in foster care. Photo: Brandi Morin/APTN)

Brandi Morin

APTN National News

With her head turned down and her hand on her brow, Crystal Carifelle took a deep breath and said she’s barely been able to cope since losing her son seven years ago.

“I haven’t grieved yet, because I wasn’t allowed to,” said Carifelle.

Ashton, 4, died in hospital in February of 2008 from dehydration.

Carifelle said his foster family neglected to take him to a doctor after he had been sick for 12 days.

“The foster family said, ‘we knew he was sick but didn’t know he was that severe,’ when he got his fever that’s when they decided to take him into hospital,” explained Carifelle. “But common sense tells most people that if a kid has diarrhea for more than 3 days, take him in, get some electrolytes into that child. But they didn’t do that.”

Ashton had been taken by child services when he was just nine-months old.

He was born prematurely and had several medical issues including a crooked spine and other problems that his mother said were never disclosed or properly diagnosed.

After he suffered a severe seizure at nine-months old, social workers showed up at the hospital and told Carifelle they were taking him away, and “accused” her of putting her son’s life in danger.

“They said I was an endangerment to my child. I wasn’t allowed to see Ashton anymore,” she said.



Ashton, 4, died in hospital in February of 2008 from dehydration. Photo courtesy of the family

Having grown up in foster care on the Peavine Metis settlement in northern Alberta, she was already very familiar with the system.

Carifelle said she endured abuse by her foster father and that she was regularly raped by him until she became pregnant with his child at age 19.

She finally had her foster father charged and after a lengthy court battle he was sentenced to a year and-a-half in jail.

But she said her friends and foster family turned against her and instead took the side of her foster father.

Carifelle said that her life was threatened on many occasions. She was taken in to protective custody by the RCMP, but was then taken to Edmonton, dropped off and left to fend for herself.

“I went from the country to the big city with no money, no nothing. I had to get street smart right quick,” she said.

For a time she was a sex-trade worker to support herself, took drugs and lived on the streets. And when her first child Terron, now 19, was born he was taken into care at just a few months old.

Two years later she was pregnant again, but by that time was able to get back on her feet. She said she wanted a fresh start, she wanted to be a good mother. But child welfare soon stepped in and took her new son away, she said.

“They (child welfare) ruined my life. They accused me of being a heroin addict, a crack addict, an alcoholic. I was none of them. It’s the old residential school, it has not changed whatsoever, I’ve lived it for 38 years now. Aboriginal children are being railroaded into the system,” said Carifelle.

She said that countless times she did what was asked of her to gain access to her children. Carifelle said she completed course after course, got a stable place to live, but it was never good enough.

Carifelle said her two oldest sons went back and forth between foster homes and they began to see her less and less. She said her sons also experienced abuse in care, a never ending cycle that she felt helpless to break.

By the time Ashton was born she had had two still births and a daughter, now 15, in between.

Carifelle hadn’t seen him for three years when she got a phone call that Ashton was about to die. She clearly remembers the day she got the call.

“I screamed... Ashton’s dad almost lost his license because we drove so fast to get to the hospital,” she said.

Upon arriving Carifelle said they were told they only had five minutes to say goodbye to their son.

“Because the foster parents said they didn’t want me there with him. I said, ‘I don’t give a flying fuck what the foster parents want! This is my child I’m going to spend as much time as I can with him,’” she said.

Carifelle said she was also informed that she wasn’t allowed access to physically touch Ashton on his death bed. When she refused and reached out to touch her son she was escorted away by security.

To this day Carifelle said she is still searching for answers. And she even struggles to believe that her son really died.

“To this day I still question if that was my kid. The child I saw in the hospital was my son Ashton, but afterward the child I saw didn’t look like him...” she said as her voice trailed-off before breaking down again.

Carifelle said she had flashbacks to her childhood and began fearing for her own life. She also became paranoid over rumours government agencies were targeting and stealing children.

Her foster father died last Spring, but those ghosts of the abuse he put her through still haunt her.

Back in 2003 Carifelle was diagnosed with post-traumatic stress disorder.

“I’ve heard of a lot of cases where they take the kids from families, then move them and then tell the parents they’re dead so they’ll quit fighting for them. To this day I still

haven't received a death certificate or anything stating that he's actually passed away," she said.

Carifelle was given Ashton's ashes that she carries with in an urn held by a box filled with various mementos of his short life on earth.

She said she believes that if the foster family would've taken Ashton to hospital sooner, he may still be alive. For years afterward she was too scared to speak out about what happened because of fears of retaliation by social workers to her other children in care.

"But now I'm tired about hearing about all these little babies getting hurt by the system and nobody's saying anything. I myself seen and witnessed children getting abused inside the system and told them and nothing was done," said Carifelle.

Now she's seeking reparation. Carifelle said she previously consulted a lawyer that didn't work out. But she said she wants to fight for justice for her son and to prevent the same from happening to others.

"They say that abuse is a cycle? Well, guess what, it's the government that's being doing it to the native people," said Carifelle.

Last year the Alberta Government lifted a publication ban of names and photos of children who've died in care in order to allow families the option of sharing their grief publicly.

Two years ago, a joint investigation by the Edmonton Journal and Calgary Herald highlighted gaps in children in care death investigations and frustrations over parents prohibited from speaking publicly.

The newspaper series also revealed that 145 children have died in care since 1999 and that the province utilized privacy laws to stifle the numbers.

With an already high number of Aboriginal children in care, the investigation uncovered that while only nine per cent of Alberta children are Indigenous they accounted for 78 per cent of children who have died in foster care since 1999.

Direct Link: <http://aptn.ca/news/2015/11/06/indigenous-mother-seeks-justice-for-4-year-old-son-who-died-in-alberta-foster-care-system/>

Guelph teacher Monique Cadieux recognized for using First Nations concepts

Educator says children understand, appreciate aboriginal approach to life

[CBC News](#) Posted: Nov 11, 2015 2:16 PM ET Last Updated: Nov 11, 2015 2:57 PM ET



Monique Cadieux says she believes it's "very, very important" to consider the history and present issues facing First Nations in Canada. (Monique Cadieux)

A teacher from Guelph is being recognized by Canada's largest newspaper for her work with young students, which includes using First Nations traditions to help children learn about history and respect.

Monique Cadieux will receive an honourable mention from the Toronto Star, which presents a Teacher of the Year Award.

The Grade 4/5 educator at Victory Public School in Guelph told CBC Radio's *The Morning Edition* host Craig Norris about how her past experiences helped shape her teaching style.

Cadieux uses a concept known as the talk rock. Similar to the conch used in the novel *Lord of the Flies*, holding the talk rock indicates the bearer has been granted permission to speak.

"I use it to help students independently solve conflicts," the teacher said.

'I feel very responsible for making sure that I'm involved in the repair that needs to happen in our country.' - *Monique Cadieux, Guelph teacher*

The rock makes three passes around the circle when an issue arises. During the first time around, students will identify the problem. Next, they'll come up with potential solutions. Finally, they'll offer apologies to clear the air and bring closure to the conflict situation.

"It teaches the students to be active listeners and to be respectful," Cadieux said.

'A metaphor for wholeness'

The educator also adopted some First Nations symbols to help nourish the mental well-being for the youngsters in her class.



Guelph teacher Monique Cadieux says she uses the talk rock in her classroom to help students independently solve conflicts. (Monique Cadieux)

"I use the medicine wheel as a metaphor for wholeness," she said. "It's a circle divided into four parts that can be used to represent many things."

There are many uses for the wheel, but Cadieux said it works best at highlighting the things that may be bothering students going through a transition or change in their daily lives.

"When something is out of balance, we don't feel fully ourselves," she said.

'Moral responsibility' for teachers

It's no coincidence that Cadieux emphasizes the importance of aboriginal teachings. In order to move forward and truly understand Canada, the teacher said she believes it's "very, very important" to consider the history and present issues facing First Nations in our country.



The Guelph educator also adopted some First Nations symbols to help nourish the mental well-being for the youngsters in her class. (Monique Cadieux)

"I believe that teachers have a moral responsibility" to discuss land appropriation and residential schools, among other aboriginal issues.

It also helps that children tend to gravitate toward First Nations concepts such as the sacredness of land, the educator noted.

"Those are things that I find children really warm to and understand deeply."

Cadieux said she became aware of these ideas through a combination of personal interest and during her anti-oppression work before she entered teaching. She added she has met with First Nations elders to share what she's doing in schools with them to get permission from them and to ensure they find it acceptable and respectful.

For example, Cadieux said she would never make a traditional dream-catcher in her classroom. That's something she would invite a First Nations person to come in and do.

"I feel very responsible for making sure that I'm involved in the repair that needs to happen in our country."

Cadieux will receive her honourable mention from the Toronto Star on Nov. 17.

Direct Link: <http://www.cbc.ca/news/canada/kitchener-waterloo/guelph-teacher-monique-cadieux-uses-first-nations-concepts-1.3313996>

Ahousaht chief, wounded soldier presented with honorary degrees

Times Colonist

November 10, 2015 10:01 PM



Shawn A-in-chut Atleo, hereditary chief of the Ahousaht First Nation, received an honorary doctor of laws degree from Royal Roads University. Photograph By DARREN STONE, Times Colonist

An Afghan war veteran and a hereditary chief were among those awarded honorary degrees at fall convocation ceremonies for two Vancouver Island universities on Tuesday.

Capt. Trevor Greene, who was struck from behind with an axe while serving in Afghanistan, and First Nations sports leader Baptiste Harry (Skip) Dick received honorary degrees from the University of Victoria.

Royal Roads University presented honorary degrees to Shawn A-in-chut Atleo, former chief of the Assembly of First Nations, and retired major-general Lise Mathieu, while former Pacific Opera Victoria president David Flaherty received the Chancellor's Community Recognition Award.

Greene, who received a honorary doctor of education degree from UVic, almost died in 2006 when he was struck from behind with a stone axe that shattered his skull.

The Canadian soldier was in a meeting with peacekeepers and village elders when he set aside his weapon and removed his helmet. A 16-year-old boy with an axe approached from behind.

Greene's brain injury affected his ability to move, but his recovery — helped by wife Debbie Greene — has exceeded expectations and he is able to walk with assistance.

The couple have been collaborators on brain injury research conducted at UVic and Dalhousie University and co-wrote the book *March Forth*.

An honorary doctor of education degree was also presented to Dick, in recognition of his advocacy for First Nations.

Dick, who as a child was taken from his home in Victoria and placed in a residential school in Kamloops, has worked for decades in education and youth athletics, positively influencing countless individuals in the Songhees Nation and others.

He co-founded the Victoria Native Friendship Centre and has been involved in UVic's Elders' Voices program, which supports students, staff and faculty.

Royal Roads University presented Atleo, a hereditary chief from the Ahousaht First Nation near Tofino, with an honorary doctor of laws degree during its convocation ceremony.

Atleo began his career as a facilitator, trainer and entrepreneur working with and for First Nations.

He was elected national chief of the Assembly of First Nations in 2009 and served until 2014. Previously, he was the regional chief of British Columbia.

“Shawn A-in-chut Atleo’s tireless commitment to empowering First Nations and promoting access to education is inspiring,” said Royal Roads president and vice-chancellor Allan Cahoon.

As national chief, Atleo took part in the 2012 First Nations-Crown Gathering, during which First Nations chiefs and elders met with the federal government to work on economic development, education reform and treaty implementation for all First Nations in Canada.

In 2008, he was appointed chancellor at Vancouver Island University, becoming the first indigenous person to hold such a position in B.C.

Mathieu received an honorary doctor of laws degree in recognition of her work toward the transformation of the military’s health services.

Her career in the Canadian Forces includes command, staff officer and health-care management positions in Canada and abroad, and covers more than three decades.

Mathieu was executive-in-residence for the Royal Roads master of arts in leadership program and chairwoman of the School of Leadership advisory committee.

“Maj.-Gen. Mathieu combined her passion for health care and exceptional leadership to deliver real change in the Canadian Forces,” Cahoon said.

“We are delighted to recognize her.”

The Chancellor’s Community Recognition Award was presented to Flaherty as a supporter of the arts, philanthropist and dedicated volunteer.

Flaherty was a two-term president of Pacific Opera Victoria and the province’s first privacy commissioner.

Cahoon cited Flaherty’s work as a privacy and information policy specialist and his philanthropic leadership.

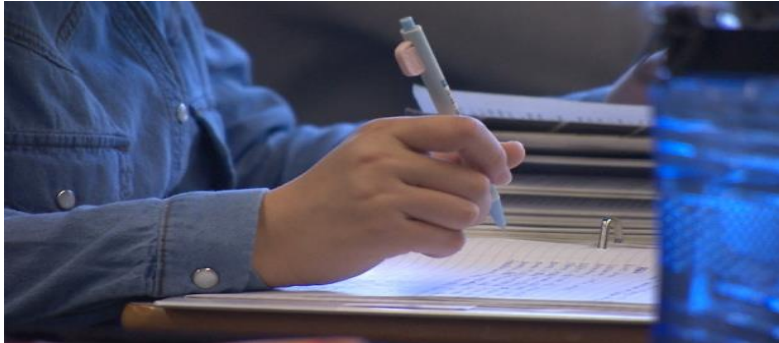
“Victoria’s arts and culture scene shines more brightly as a result of his involvement,” Cahoon said.

- See more at: <http://www.timescolonist.com/news/local/ahousaht-chief-wounded-soldier-presented-with-honorary-degrees-1.2108496#sthash.IBLcBEGH.dpuf>

First Nations schools vulnerable to teacher impersonators, educator says

Officials face challenges in a 'school system that's severely in crisis,' says Jamie Wilson

[CBC News](#) Posted: Nov 11, 2015 6:24 PM CT Last Updated: Nov 11, 2015 6:24 PM CT



Some First Nation schools lack the resources they need to look into applicants' backgrounds, says Manitoba treaty commissioner Jamie Wilson, who is also a former education director for the Opaskwayak Cree Nation. (CBC)

A Manitoba indigenous educator says some northern First Nations schools are vulnerable to people who claim to be teachers but don't have the proper qualifications.

Treaty commissioner Jamie Wilson, who is also a former education director for the Opaskwayak Cree Nation, says some community schools lack the resources they need to look into applicants' backgrounds.

Wilson said the recent firing of a teacher in Oxford House, Man., after it was revealed that the person had lied on their resume, is not an isolated case.

"It even happened to me when I was education director," he said, recalling one case involving a woman who had been hired for a teaching position.

"We sent her her stuff to Virden, which is the certification branch of Manitoba [Education], and they phoned us right away and they said this woman doesn't have a teaching certification number. The number she gave us was fake, actually," he told CBC's *Up to Speed* program on Wednesday.

"We called her into the office, the principal and I, and asked her and ... she admitted it. She said, 'Yeah, I needed a job, so I just made up the number.'"

Wilson said he and the principal escorted the woman out of the school, but she resurfaced — in a way — several months later.

"Strangely enough, about three months later I get a phone call from a friend of mine who's a principal in Saskatchewan and he said, 'Do you know this woman? She's using you as a reference.'"

In the Oxford House case, the fired teacher was also able to find work at a school in Ontario.

'Operating in crisis mode'

Wilson stressed that "there's some phenomenal teachers in the north" and cases of people claiming to be teachers are not common. He added that it is a crime to impersonate a teacher.

But with an 80 to 100 per cent turnover of staff in some reserve schools, local education officials can't always perform due diligence on applications, he said.

"Sometimes they're basically operating in crisis mode, so they don't have the capacity or the resources to do all the due diligence with, you know, full background checks and criminal record checks and child abuse registry, all of that stuff," he said.

"That's really hard when you're in a community ... and a school system that's severely in crisis, significantly underfunded, overcrowded — all of those issues that we've been facing in First Nations education for years."

Wilson said there are 56 independently operated schools in Manitoba First Nations communities, but he would like to see an amalgamated First Nations school division that could pool resources together.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/first-nations-schools-vulnerable-to-teacher-impersonators-educator-says-1.3315029>

Timmons: Aboriginal Canadians deserve better education system

By Vianne Timmons, Regina Leader-Post November 12, 2015 4:10 PM



U of R President Vianne Timmons speaks at a news conference about the university's new strategic plan at the Riddell Centre April 4 2014.

Aboriginal education is an important issue for all Canadians. If we didn't know or believe this before, the 94 recommendations put forward earlier this year by the Truth and Reconciliation Commission of Canada give us no excuse to ignore this issue now.

One of the most important goals for any society is to afford every person the opportunity for an education. Yet one of our biggest failures is that many aboriginal Canadians do not receive a fair chance at education.

If we truly want to close the educational achievement gap that exists between aboriginal and non-aboriginal people, we need to focus more meaningfully and more respectfully than we have in the past on concrete steps that can make a difference.

First and foremost, there needs to be a focus on early childhood and the K-12 system. But we also need to carefully consider the supports, programs, and educational environment at our post-secondary institutions.

One thing that might seem obvious, but can easily be overlooked, is the availability of affordable child care. Thousands of young mothers — many of them of aboriginal descent — are enrolled at universities and colleges across Canada. When a young mother leaves her home community to attend college or university, she may leave behind an extensive family support system. For these women to succeed, we need to ensure they have access to proper child-care supports while they attend college or university.

We also need to do a better job of ensuring that our educational institutions respect and promote aboriginal culture for the benefit of aboriginal and non-aboriginal students alike. This indigenization of our campuses can take many forms. We can create gathering places that provide a sense of belonging for aboriginal students, faculty and staff while providing a means for their non-aboriginal colleagues to learn about and celebrate aboriginal culture. We can incorporate indigenous art into our buildings, make indigenous knowledge and issues a more integral part of our curricula, and enable traditional cultural practices on campus.

There are many things we can do to indigenize our educational institutions, but they all boil down to one thing: ensuring that aboriginal students feel a part of — and not apart from — their school and education.

Schools of all types in our country have traditionally done a poor job of this. The residential school system may be the most glaring example, although most institutions of learning in Canada must shoulder some of the blame. But if all of us share some blame, together with governments and aboriginal leaders we also share the opportunity to work toward a better educational future for aboriginal students.

My participation in the Building Reconciliation forum that will be hosted by the University of Saskatchewan on Nov. 18 and 19 confirms for me that we are making more progress than ever before. The University of Regina, First Nations University of Canada, the University of Saskatchewan and Saskatchewan

Polytechnic are undertaking — and acting upon — critical self-examinations of the services, programs, curricula and cultural environment we provide for our aboriginal students.

As post-secondary institutions, we are only one part of a much larger provincial and national puzzle. But collectively our efforts to provide critical supports for aboriginal students will make a difference in the lives of many people.

All Canadians should have the right to an accessible, well-funded, relevant and culturally appropriate education that provides a strong foundation for success in our society.

Aboriginal Canadians have not often enough been afforded this opportunity, but there are countless ways we can change that together. And there is no better time than now to begin building a better future for Canada.

Vianne Timmons is president and vice-chancellor of the University of Regina.

Direct Link:

<http://www.leaderpost.com/life/timmons+aboriginal+canadians+deserve+better+education+system/11511421/story.html>

Aboriginal Health

Cree doctor on Keeping Canada Alive fears loss of traditions

Finalé of series narrated by Kiefer Sutherland airs Sunday

[CBC News](#) Posted: Nov 06, 2015 5:00 AM ET Last Updated: Nov 06, 2015 5:00 AM ET



Nigel's surgeon said only 2 to 5 per cent of people who follow a strict diet and exercise regimen will have long-term weight loss compared with 75 to 80 per cent success among motivated patients who undergo bariatric surgery. (CBC)

A man in B.C. has his stomach surgically shrunk from the size of a football to that of a banana as a Cree doctor in northern Quebec fights the Type 2 diabetes epidemic in her

community during the finale of *Keeping Canada Alive*, a day in the life of our healthcare system.

Emmy-award winning Canadian actor Kiefer Sutherland narrates the six-part series. It features intimate stories of patients whose lives are changed by the care they receive and the medical professionals who improve their well-being.

The series was shot over a single 24-hour period by 60 camera crews at hospitals, clinics and homes on May 6.

The finale airs Sunday at 9 p.m. in all time zones (9:30 p.m. NT) on CBC-TV.

Stories in Part 6 include:

- A former high school athlete in Richmond, B.C. who now weighs nearly 400 pounds hopes to change his life through stomach-shrinking bariatric surgery. Told it could change his tastes, he says, "I really hope I still like chicken. I can give up other things."
- In Quebec's far north community of Chisasibi, a family doctor and former nurse says her community is slowly making changes to turn around their high rates of Type 2 diabetes. "One of my fears for this community is the loss of traditions and I think that's one important facet of our well-being. Despite all the many problems families have, individuals have, this is the one source of healing that could pull them through."
- A single mother in Hamilton, Ont., whose premature baby was born 2.5 months early, waits anxiously as her son has surgery for a brain bleed and difficulty in his abdomen. As she holds him next to her skin before surgery and his heart rate calms, the mother says it's the best part of her day.
- A 33-year-old woman with a profound form of cerebral palsy adapts to moving into a community home in Wolfville, N.S., when her parents are no longer physically able to care for her. She's one of 800 adults with intellectual disabilities living in 29 government-supported communities across the country. "Hopefully I can make Krystal's day special sometimes. Krystal always makes the day nice for me," says Joseph, one of her caregivers.
- In Vancouver, man's best friend gets rewarded with a squeeze of a purple hippo for participating in a clinical trial to sniff out the life-threatening superbug C.difficile. At the same hospital, a woman checks in to the emergency department fearing her heart palpitations and abdominal pressure could be heart related.

For more, the [extensive website](#) for the series includes many more stories from a customizable, 24-hour stream of raw footage.

Direct Link: <http://www.cbc.ca/news/health/keeping-canada-alive-finale-1.3304426>

New Wabano dental clinic to serve aboriginal community

Clinic aims to reduce alarming uptick in poor oral health

By Amanda Pfeffer, [CBC News](#) Posted: Nov 06, 2015 6:00 AM ET Last Updated: Nov 07, 2015 10:13 AM ET

Ottawa Public Health and the Wabano Centre have been given the green light to open a dental clinic in January 2016 at the Ottawa centre for aboriginal health on Montreal Road.

The clinic will serve an estimated 2,000 patients a year, according to Wabano Director of Health Services, Dr. Sandra de la Ronde.

"There's definitely a need in aboriginal children in general for improved dental care," said de la Ronde.

"I see a lot of adults in their 20s, 30s, 40s who have no teeth — have them just all removed or they have teeth decay or missing teeth. And what's becoming increasingly recognized is dental illness and cavities are linked to other health problems."

'There's definitely a need in aboriginal children in general for improved dental care.' - *Dr. Sandra de la Ronde, Wabano Centre*

Poor oral health also affects job prospects, mental health and speech, she said.

An Ottawa Public Health report to be tabled Monday before the Ottawa Board of Health suggests that aboriginal children are more likely than non-aboriginal children to have total teeth extractions caused by poor dental health.

It cites a Statistics Canada health survey of children living off-reserve, which shows aboriginal children between the ages of six and 11 have twice the number of dental problems compared to non-aboriginal children — 84 per cent versus 46 per cent.

Aaron Burry, Ottawa Public Health's Dental Officer of Health, said the new dental clinic is part of a province-wide effort to improve dental health for the growing off-reserve aboriginal population.

Many barriers to dental health

De la Ronde said that although most members of the aboriginal community are covered by various government programs — including Healthy Smiles Ontario for kids under 18 and a Health Canada program called Non-insured Health Benefits for First Nations and Inuit — there are many barriers to access dental care.

The paper work is just one hurdle, de la Ronde said.

"When you're focusing on, sort of, getting through a day because you're poor and maybe you're having difficulty with housing and food and the other essentials, then often things, unfortunately, like dental care go by the way," de la Ronde said.

A dental clinic in a known aboriginal-friendly space will be a huge benefit for the community, she said.

The Ottawa Board of Health has already approved Ottawa Public Health's recommendation to approve the hiring of five staff members for the clinic.

The staff and the dentist will be funded by the Ontario government. Wabano will run the clinic and provide the space on Montreal Road.

Direct Link: <http://www.cbc.ca/news/canada/ottawa/new-wabano-dental-clinic-to-serve-aboriginal-community-1.3306790>

Aboriginal gay men don't always get HIV testing because of stigma

'You could say that there is a double stigma for aboriginal persons who are gay,' says Dr. Evan Adams

By The Early Edition, [CBC News](#) Posted: Nov 06, 2015 9:24 AM PT Last Updated: Nov 06, 2015 9:24 AM PT

Dr. Evan Adams says we need to undo the stigma surrounding being Indigenous and being gay because it's stopping people from getting help.

Health professionals say that aboriginal gay men don't access health care because of the stigma related to HIV infection, gender non-conformity and homophobia.

"You could say that there is a double stigma for aboriginal persons who are gay," said Dr. Evan Adams, chief medical health officer at [B.C.'s First Nation's Health Authority](#).

"In Canada, there is still a small segment of the population ... who are fearful of aboriginal people and fearful of gay men and that can create real obstacles to obtaining health care," said Dr. Adams, who is a member of the [Tla'amin First Nations](#).

In 2007, the health authority reviewed health status for First Nations people with HIV and noticed that HIV mortality rates were still terrible despite having accessible and available treatment for HIV.

"Mortality was still going up," he said.

But the stigma associated with HIV hindered aboriginal persons from getting tested.

"There is nothing wrong with HIV testing," said Adams.

"But if you go to aboriginal person and say I would like to test you for HIV. They respond well, why would you want to do that? What are you thinking about me?" he said.

Adams said he spends most of his time trying to promote HIV testing.

He said health professionals need to be more open and respectful to help break down the stigma.

Dr. Evan Adams will be delivering a keynote address at [Gay Men's Health Summit](#) at Simon Fraser University's Harbour Centre.

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/aboriginal-gay-stigma-1.3305945>

Aboriginal youth suicide rates addressed using art

Regina-based research project looks to improve well-being of youth on reserves

By Micki Cowan, [CBC News](#) Posted: Nov 06, 2015 3:01 PM CT Last Updated: Nov 06, 2015 3:01 PM CT

New research coming out of First Nations University of Canada is reaffirming the healing power of art.

The Acting Out, But in a Good Way project is showing that producing art can have a big impact on mental health in First Nations communities. It may even prevent suicide.

Benjamin Ironstand is a research assistant with the program. He and other researchers create visual art and drama classes for First Nations youth on reserves. They then interview the participants about the experience and analyze the data.

Benjamin Ironstand and Aisha O'Watch hold up a piece of art produced in the Acting Out, But in a Good Way project, which seeks to bring art classes to reserves. (Micki Cowan/CBC)

So far, Ironstand says the results have been very positive.

"With the arts, we believe and we're finding that it gives students a voice," Ironstand said.

"It gives them a way to express their feelings and their stories and who they are."

When the team of researchers analyze their interviews, they look for evidence of certain factors that could help with well-being, such as confidence-building, and a sense of identity and belonging.

By increasing well-being through art, the team is looking to help reduce suicide rates.

The project is funded under a suicide prevention grant for aboriginal youth. The Canadian Institute of Child Health says aboriginal young people are five to six times more likely to commit suicide than other youth.

Real-life impacts

Ironstand believes that because the instructors and researchers involved with the project are also aboriginal people, they are able to better identify with the young people and become role models for them.

Aisha O'Watch agrees.

O'Watch, who grew up on Carry the Kettle First Nation, was a participant in the program. She said she's felt the effects of suicide in her community.

"Growing up, all of that impact did affect me. Especially now that I'm older. It's still happening to our youth," O'Watch said.

Now O'Watch is a first-year science student at the FNUC and is hoping to go into medicine. She says the program strongly influenced her.

"Them showing me a way to express myself was important to me. Especially them being indigenous, gave me a sense of belonging," she said.

Ironstand and his team are continuing to pore through stacks of interview papers for analysis, and are working on a number of research papers.

He said in the end, he hopes the research helps to convince the government to pay for more art programs for aboriginal youth.

Direct Link: <http://www.cbc.ca/news/canada/saskatchewan/aboriginal-youth-suicide-rates-addressed-using-art-1.3308007>

Ontario government approves funding for dental clinic at Wabano aboriginal health centre

Beatrice Britneff, Ottawa Citizen

Published on: November 7, 2015 | Last Updated: November 7, 2015 10:33 AM EST



A dental clinic at the Wabano Centre for Aboriginal Health is expected to open in March. Jana Chytilova / Ottawa Citizen

Members of Ottawa's indigenous community will soon have the option to receive both medical and dental care at the Wabano Centre for Aboriginal Health in Vanier.

The provincial government has approved funding for a dental clinic at Wabano, located at 299 Montreal Rd. The clinic would serve approximately 2,000 clients per year, with the initial focus on children and youth.

"Aboriginal children carry a bigger burden in our population," said Dr. Aaron Burry, dental officer of health for Ottawa Public Health. "So it's really critical for those children to have access to services."

About 84 per cent of aboriginal children aged six to 11 have dental problems, compared to 46 per cent of non-aboriginal children, according to an Ottawa Public Health report that will be tabled to the Ottawa Board of Health next week. The report incorporates

numbers from an updated Statistics Canada regional health survey of aboriginal children living off reserve.

For youth aged 12 to 19, 76 per cent of aboriginal teens have dental problems, versus 58 per cent of non-aboriginals.

Dr. Sandra de la Ronde, director of health services at the Wabano Centre, said poor dental health at a young age can have many consequences later on, including delayed development of second teeth, speech difficulties and social stigma, which could then affect job prospects.

“It sort of cascades over time,” she said.

De la Ronde said access to dental care is the biggest issue behind these numbers but “cultural safety” is also a major factor in whether aboriginals choose to seek care. She said many worry about going to a dental clinic and being judged for their poor dental health.

“The benefit with Wabano is the fact that it provides services for all aspects of day-to-day life and it’s a safe place for people to go,” de la Ronde said. “They know the people here, they know it’s part of the community, and so it will be a service that they feel comfortable with.”

De la Ronde said construction will most likely begin in January and the clinic should be open to clients in March. The clinic will staff both hygienists and dentists, and offer the same services as any dental clinic, with the exception of cosmetic procedures.

Burrows said the clinic is a big step forward for the Ontario government, which wants to expand services for aboriginals living off reserve, and described it as “an incredible bonus for Ottawa.”

“Our aboriginal community is one of the fastest expanding aboriginal communities outside the North,” he said. “You’re looking at something that’s bringing medical and dental together into one house, in the community health centre. It’s amazing.

“It’s a great project and I’m very excited about it.”

Direct Link: <http://ottawacitizen.com/news/local-news/ontario-government-approves-funding-for-dental-clinic-at-wabano-aboriginal-health-centre>

Quebec Innu suicide inquest: First Nations chief hoping for action

Uashat-Maliotenam has been site of several suicides and suicide attempts in past year

[CBC News](#) Posted: Nov 09, 2015 10:53 AM ET Last Updated: Nov 09, 2015 2:09 PM ET



The Innu community of Uashat-Maliotenam has been the site of several recent suicides and suicide attempts. (Radio-Canada)

A First Nations chief on Quebec's North Shore says he's hopeful a coroner's inquest into the suicide of an 18-year-old Innu woman — the latest in a series of suicides in the community — will offer lessons to prevent further tragedies going forward.

Nadeige Guanish, the mother of a toddler, was found dead on Oct. 31 in Uashat-Maliotenam, near Sept-Îles, Que.

"I hope that the coroner's inquest will shed light on this tragedy and the circumstances surrounding it," Chief Mike McKenzie told a news conference on Monday.

It wasn't Guanish's first attempt. And her suicide was the fifth in the community of 4,500 in the past year.

Marie-Luce Jourdain, Nadeige's aunt, said her niece's death "is a symptom of a larger problem that needs to be solved."

"We have to find solutions to make sure this doesn't happen again," she said.

More resources needed, chief says

McKenzie said the community needs better programs and health services to prevent suicides and promote a healthy lifestyle.

He also wants a task force of local, provincial and RCMP officers to crack down on the drug problem in the community. Sept-Îles is a hub for drug trafficking on the North Shore, he said.

Premier Philippe Couillard said last Friday, after the government announced the inquest, that he's hopeful it will offer lessons to prevent further tragedies going forward.

"We have to look closely at this case," he said recently. "It's very worrisome."

'A lot of racism and bullying'

Stanley Vollant, an Innu surgeon from Pessamit, has visited the community of Uashat-Maliotenam several times.

He said the situation is particularly difficult for young people.

"Uashat is very close to Sept-Îles, and there is a lot of racism and bullying among the kids, non-aboriginal and aboriginal kids, so the racism and bullying can be another factor ... that make[s] the youth unwell," Vollant said.

The inquest hasn't officially been called.

The coroner's office said Monday it must first decide who will preside over it and what its official mandate will be.

Direct Link: <http://www.cbc.ca/news/canada/montreal/uashat-malitenam-inquiry-innu-suicide-reaction-1.3304070>

25% of Manitoba's off-reserve First Nations population food insecure

By Jacques Marcoux, [CBC News](#) Posted: Nov 09, 2015 2:37 PM CT Last Updated: Nov 09, 2015 2:42 PM CT



Food insecurity is an issue for one-quarter of First Nations Manitobans living off-reserve, a Statistics Canada report says. (Tina Lovgreen/CBC)

One of out every four First Nations people living off-reserve in Manitoba faces an ongoing struggle to put food on the table, data released today by Statistics Canada shows.

Detailed information on food security stemming from the 2012 Aboriginal Peoples Survey revealed that Manitoba has the highest proportion of off-reserve First Nations people with either "low" or "very low" food security. British Columbia and Saskatchewan have the next highest levels of food insecurity with 19 and 21 per cent, respectively. Québec had the lowest level of food insecurity with 13 per cent.

Food insecurity is the inability to access affordable, healthy food.

Food Matters Manitoba, an organization whose mandate is to help food insecure communities, said these numbers are far from surprising.

"It demonstrates the reality that we see in our community work across the province, that indigenous people in this province are far more likely be more food insecure than the rest of the population," said acting executive director Stefan Epp-Koop.

The food insecurity rate for all Manitobans is between eight and 10 per cent, Epp-Koop said.

The Aboriginal Peoples Survey does not track people living on reserves. Epp-Koop said the situation in those non-captured communities can be far worst than the numbers indicate.

"If you focus in on remote communities in Northern Manitoba, [food insecurity] is sometimes as high as 75 per cent," he said.

As part of the Manitoba government's Northern Healthy Foods Initiative, Food Matters Manitoba collaborates with other northern groups to help deliver services and educate people struggling to feed themselves. The working group was struck following recommendations outlined in a 2003 report on northern food prices, the province said.

A lot of work still needs to be done, Epp-Koop said, but he pointed to local initiatives that are helping Manitoba's First Nations communities.

"In the community of Brochet, where a 10-pound bag of potatoes cost over \$30, we've been working with a group of youth who've been gardening, growing food, then sharing it with people in the community," Epp-Koop said.

Statistics Canada measured food security on a scale by asking respondents how accurate the following statements are:

1. The food that you bought just didn't last, and there wasn't any money to get more.
2. You couldn't afford to eat balanced meals.
3. In the past 12 months, did you ever cut the size of your meals or skip meals because there wasn't enough money for food?
4. How often did this happen — almost every month, some months but not every month, or in only 1 or 2 months?
5. In the past 12 months, did you ever eat less than you felt you should because there wasn't enough money to buy food?
6. In the past 12 months, were you ever hungry but didn't eat because you couldn't afford enough food?

Source: Statistics Canada

Direct Link: <http://www.cbc.ca/news/canada/manitoba/manitoba-food-insecure-first-nation-1.3311093>

About 100 march to beating drums for aboriginal veterans day

By Larissa Cahute, The Province November 8, 2015

About 100 people marched through Vancouver's Downtown Eastside singing and beating native drums Sunday to honour Canada's aboriginal veterans.

The event marked the city's 10th annual National Aboriginal Veterans Day March, which took off from Carnegie Community Centre and wrapped up at Victory Square for a remembrance ceremony at the cenotaph.

“Although we stand united with our brothers on Nov. 11 ... November the 8th is different for aboriginal people,” said the co-ordinator of the Lower Mainland Aboriginal Veterans, Joy Ward-Dockrey, who’ll be participating in Wednesday’s Remembrance Day ceremonies as well. “Most people don’t understand or realize that when our people enlisted and served for our country back in World War II or the Korean War, they were asked to give up their status and leave their homes and communities.

“And they did voluntarily — to fight for our country.”

And when they returned they didn’t get the same benefits as non-aboriginal veterans, she said.

“They did not get medical benefits, they did not get emotional or social support or recognition,” said Ward-Dockrey. “They simply did not get the same love and respect that others did.”

And while that’s changed today, veteran Robert Nahanee continues to organize the annual march and ceremony — which was started 10 years ago by his Uncle Jimmy, Squamish Nation vet James Nahanee — to help educate and raise awareness “for our young ones.”

“It’s the young people that need to pick up the torch,” said Nahanee. “A lot of them don’t understand where we come from, the hardships we had to overcome to where we’re at today. (Our veterans) believed in this country, they believed in the freedom that we had even though we had struggles around the impacts of colonization.

“That’s the whole image that we’re changing, that we’re taking responsibility for who we are as native people and we’re passing it down to our young ones.”

And Nahanee can already see youth taking up that cause, not only by the number of those who came out to Sunday’s ceremony — including his sons and grandsons — but also by the number of aboriginal youth learning the language in school — something Nahanee didn’t have because of the residential school system — and taking up various native studies.

“We want to carry on, we want to live this life in a good way as it was set by our (older generation) — in a traditional and a cultural, spiritual way,” he said.

Direct Link:

<http://www.theprovince.com/news/about+turn+aboriginal+veterans/11502684/story.html>

Brian Clement, controversial nutritionist, claims institute helps patients 'reverse' MS

B.C. school cancels talk by head of Hippocrates Health spa, where aboriginal girls were treated

By Connie Walker, [CBC News](#) Posted: Nov 10, 2015 11:00 AM ET Last Updated: Nov 10, 2015 5:40 PM ET



Brian Clement, a Florida nutritionist whose controversial treatment of two Canadian First Nations [girls with leukemia made headlines last year](#), is back giving lectures in Canada and making more contentious health claims.

CBC obtained a recording of a lecture Clement gave in September in Montreal where he said, "Last week, we had somebody at the institute that reversed multiple sclerosis."

He went on to claim that many other people who visited his Florida spa, the Hippocrates Health Institute, saw similar results.

"A nurse that came to us two years ago was crippled, had braces on. By the time she left Hippocrates, she reversed the multiple sclerosis.

"And mainstream medicine, they think it's remarkable. I've seen lots and lots of people over the years did that."

[CBC News first investigated Clement](#) after his clinic provided alternative therapy to two First Nations girls from Ontario battling leukemia. Makayla Sault attended Hippocrates after quitting chemotherapy at an Ontario hospital. [She died in January](#).

'I think he's giving false hope to people.' - Marcia Mundell, MS patient who attended Hippocrates

The mother of the other girl, who cannot be identified, [told CBC News that Clement told her leukemia is "not difficult for them to deal with"](#) before she withdrew her daughter from chemo treatment at McMaster Children's Hospital to attend the Florida centre. [Clement denied those claims](#).

The case resulted in a landmark court decision about aboriginal rights when a judge ruled it was the mother's aboriginal right to choose traditional medicine. The [controversial decision was later amended](#). According to the family's lawyer, the girl is [no longer being treated by Hippocrates](#) and is back in chemotherapy.

In February, [Clement was ordered to stop using the title doctor](#) and fined for practising medicine without a licence by the Florida Department of Health. In March, [the state dropped their investigation](#) and fine, citing "insufficient evidence."

Clement 'selling false hope': MS patient

Jonathan Jarry, a scientist and blogger who attended the lecture in Montreal, said Clement spoke for an hour about the benefits of a raw, vegan diet, then did a Q&A with the audience about various medical conditions, including MS.

"I have no respect for people who are selling false hopes to vulnerable individuals who are looking for magical cures, who are looking for any intervention that will help them," Jarry said.

In 2008, Marcia Mundell was diagnosed with a form of MS known as relapsing remitting multiple sclerosis. In 2011, she heard Clement speak at a lecture in Florida.



Marcia Mundell spent over \$10,000 at Hippocrates but is still suffering from MS. (CBC)

"I asked him if his plan could help me cure my MS, and he said, 'Absolutely.' "

"He just said if I went to the institution and stayed on the raw food diet and followed their plan, that his program could cure my MS."

Mundell spent over \$10,000 at the Hippocrates Health Institute and stayed on the raw, vegan diet Clement recommended for a year, but in 2013, her neurologist said her MS had gotten worse.

Mundell said that while she believes healthy nutrition is beneficial, she would not recommend Hippocrates.

"I think he's giving false hope to people."

'It's not science'

Dr. Mark Freedman, a professor of neurology at the University of Ottawa and director of the multiple sclerosis research unit at the Ottawa Hospital, said he's skeptical of Clement's claims.

"To say that they can reverse deficits that lead to crippling disease — very unbelievable. It's not science."

"Anytime somebody makes a claim you have to ask, where is the evidence? Testimonials, gosh, you could pay a guy on the street to give you a testimonial. You need to have some kind of scientific rigour behind it. Let him do a trial. Let him prove what he is saying."

Clement did not respond to CBC News requests for an interview.

Lecture cancelled



- Qualicum Beach Elementary School
- 1:50-2:50 (last block of the day)
- CHILDREN FREE AND ADULTS \$5
Funds to go to local PAC
- For more information : Amy Hadikin
250.951.6617 or email
totalhealthcanada@gmail.com

How is your sugar consumption affecting you? Is High Fructose Corn Syrup really that bad? Find out the answers to these questions and more!

Clement is scheduled to speak this week in B.C. One of those talks was cancelled after CBC made inquiries about it. (Hippocrates Health Institute website)

He was scheduled to speak to children and parents today at an elementary school in Qualicum Beach, B.C. However, after CBC News called to confirm the lecture, school officials said it was cancelled.

"The school was not aware of the controversy surrounding this individual," said Corleen McKinnon-Sanderson, vice-principal of Qualicum Beach Elementary School.

Clement is also scheduled to speak in Parksville, B.C., today and in Courtenay, B.C., tomorrow.

Direct Link: <http://www.cbc.ca/news/brian-clement-controversial-nutritionist-claims-institute-helps-patients-reverse-ms-1.3311543>

Nunavik launches addictions support training, in Inuktitut

"It is important for Inuit to be able to care for other Inuit"

SARAH ROGERS, November 10, 2015 - 4:00 pm



Roda Grey is a retired Kuujuaq-based addictions counsellor, although she's still helping to deliver new addictions support training to front line workers in Nunavik. (FILE PHOTO)

Nunavik health officials have delivered their first training session on addictions intervention, in an effort to enable communities to support their own citizens at risk.

The two-day training session, first piloted in 2012, is offered in English, and now Inuktitut, to frontline workers from the health, education and justice sector.

Roda Grey and Mary Kaye May, who work as addictions counselling consultants with the Nunavik Regional Board of Health and Social Services, just wrapped up the training session in Kangiqsujuaq, on Nunavik's Hudson Strait.

"It was very powerful," said Grey, a retired [Kuujjuaq-based counsellor](#), who still does occasional work with the health board.

The two-day session trained 18 people, including elders, social workers and police officers, on how to identify a person at risk of developing a drug, alcohol or gambling addiction, and how to intervene effectively.

A big part of that is understanding the different factors behind consumption patterns in a region like Nunavik and how they came about, Grey said.

"An important part of the program is showing the story line, and the history of Inuit and how they were introduced to alcohol," Grey explained.

"Then these workers start to have an understanding of how things came to be."

Workers in Nunavik, whether they are Inuit or not, must learn to be self-reflective about the support they wish to give, Grey said, and learn to be aware of prejudices they might have in the process

People who are struggling with an alcohol addiction are often told just to stop drinking, Grey said, but it doesn't work.

"We're teaching these frontline workers how to communicate with their clients," she said. "And the approach shouldn't be judgmental.

"We don't tell clients that their addictions are bad for their health. We show them how substance abuse can be dangerous to their health," Grey said.

That allows the client to reach their own conclusion, she said.

Community-based training on addictions for front-line workers in Nunavik was an action recommended by Ilusiliriniqmi Pigutjiutini Qimirruniq (IPQ), a clinical project in Nunavik with a focus on mental health.

The goal, said Grey, is to empower communities to help their own.

The recent workshop in Kangiqsujuaq was the first time the training was offered in Inuktitut, an important element in communicating with Inuit at risk.

That was no easy task though, says Grey.

“The language in addictions is very new... because addiction wasn’t part of our world until more recently,” she said, noting there is still a heavy reliance on English terms.

With only one regional addictions treatment centre — Isuarsivik in Kuujjuaq — Grey admits there is still a huge service gap in Nunavik.

“It’s not enough,” she said. “I think people struggle to find someone to help them.”

But by offering Inuktitut training, Nunavik’s health officials hope to increase the number of Nunavimmiut able to support their neighbours at the local level.

“It is important for Inuit to be able to care for other Inuit who are struggling with addictions,” said Minnie Grey, executive director of the NRBHSS in a Nov. 6 release.

The health board has training sessions lined up in four more communities in 2016: counsellors will visit Quaqtaq in January, Kuujjuaraapik in February and Aupaluk and Ivujivik in March.

Other communities interested in hosting their own training session can contact Michael O’Leary at the NRBHSS at (819) 964-2222 ext. 261 or Michael.oleary@ssss.gouv.qc.ca.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674nunavik_launches_addictions_support_training_for_communities_in_inuktitut/

Northern Manitoba First Nations gather evidence for drinking-water lawsuit

Grand chief hopes to resolve issue by working with government but prepares for fight

[CBC News](#) Posted: Nov 12, 2015 2:54 PM CT Last Updated: Nov 12, 2015 3:08 PM CT



Manitoba Keewatinowik Okimakanak Grand Chief Sheila North Wilson says she will file a lawsuit against the federal government unless the Liberals live up to their election promise and improve drinking water on reserves in northern Manitoba.



MKO Grand Chief Sheila North Wilson on CBC's Radio noon (CBC)

"We're gathering evidence to form an argument that would hold up in court to get clean water supplied and, of course, readily available to our First Nations in the MKO territory," she said.

Liberal Leader Justin Trudeau promised during the election campaign to end boil-water advisories on First Nations in Canada within five years.

North Wilson is part of a working group looking at the health and legal ramifications of bad drinking water in remote communities. The loose partnership includes academics at the University of Manitoba and staff members at the Public Interest Law Centre in Winnipeg.

Using evidence contributed by community members and data gathered by scientists, the team believes there are sufficient arguments based in both common law and the Canadian Charter of Rights and Freedoms to launch a suit.



Manitoba Keewatinowi Okimakanak Grand Chief Sheila North Wilson says she's ready to take legal action if the federal government doesn't live up to its promise to improve drinking water in northern Manitoba (CBC)

"There's been a collective effort ... a hard-nosed look at the acute health issues related to the lack of clean running water on reserve and in remote communities ... as well as the potential legal mechanisms to achieve redress," said Byron Williams, director of the Public Interest Law Centre.

Such a lawsuit might resemble an Alberta case launched last year in which four First Nations — Tsuu T'ina, Ermineskin, Sucker Creek and Blood — sued the federal government over contaminated drinking water.

North Wilson hopes it doesn't come to that in Manitoba, but said she wants to be prepared if negotiations with federal representatives sour.

"With the commitments made by this new Liberal government, we're certainly hopeful it doesn't have to get that far," she said.

More than half of Manitoba's 63 First Nations communities have been under at least one drinking water advisory since 2004, according to data from Health Canada.

"It's inconvenient, it's unsafe, and it shouldn't be this way in the year 2015, where people have to rely on services that are not consistent with other communities," she said.

Lawsuit would be expensive, lengthy

North Wilson said she plans to work with the federal government for now, but she's serious about seeing an improvement. MKO has been working on this issue since 2010, she said.

"I'm not saying we're in conflict ... all I'm saying is that we have enough evidence and we're gathering more to support a possible claim."

North Wilson wants to avoid a lengthy lawsuit and instead hopes public pressure on the government will be enough to see the feds live up to their pledge and, she argued, their responsibility.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/northern-manitoba-first-nations-gather-evidence-for-drinking-water-lawsuit-1.3315436>

Aboriginal History & Heritage

New medallions honour veterans on National Aboriginal Veterans Day

'What better way to create awareness than to actually wear a medallion to say who you are,' vet says

By Tiar Wilson, [CBC News](#) Posted: Nov 08, 2015 5:00 AM ET Last Updated: Nov 09, 2015 1:35 PM ET



Richard Blackwolf is a proud 75-year-old Métis veteran who served in Canada's Navy for 13 years.

It's hard to get Blackwolf to talk about his own career but he is quick to praise the work of other First Nations, Métis and Inuit veterans.

Those praiseworthy people include the likes of Betty Ann Lavallee, former National Chief of the Congress of Aboriginal Peoples, who served 18 years in the military, or

newly minted MP Robert-Falcon Ouellette, who served in the Canadian Armed Forces for 19 years.

"There is so many examples of [veterans] becoming leaders and using their military organizations skills they developed," he said.

Blackwolf currently lives in Victoria, B.C. however his roots stretch back to Calgary. He has spent the past five years volunteering as the president for the Canadian Aboriginal Veterans and Serving Members Association (CAV).

November 8 is National Aboriginal Veterans Day. And this year, thanks to Blackwolf's efforts, CAV has created new medallions to recognize the contributions of aboriginal veterans.

Manitoba was the first to recognize Aboriginal Veterans Day in 1994, when a private member's resolution passed unanimously by the legislative assembly. The National Aboriginal Veterans War Memorial was unveiled in Ottawa on June 21, 2001. Since then many communities across Canada celebrate the dedication of aboriginal veterans on November 8.

New heritage medallions



The Métis medallion has a buffalo and an infinity sign on it, both of which are symbols of the Métis people. (Tiar Wilson)

The CAV medallions help tell each person's own story: which era the person served, which department, if the person is a part of any special service (Rangers, for example) and their aboriginal heritage.

This year instead of one heritage medallion, there are three: Native, Métis, and Inuit.

Blackwolf says the word "native" was chosen over "First Nations" because it reflects both status Indians and non-status.

"First Nations, it means they have a treaty with the government and non-status don't. So we didn't want to leave them out. We just call it 'native veterans' because that's who we are, that includes everybody then," Blackwolf said.

"What better way to create awareness than to actually wear a medallion to say who you are."

Life long career

Blackwolf was 10 when he first stepped inside a navy ship. His mother remarried in the 50s and his new family had a history with the navy near Victoria, B.C.



Richard Blackwolf was based in Saskatchewan in 1963. Blackwolf says he spent a lot of time helping the American Navy patrol the coast of Puerto Rico. (Facebook)

When the ships were ported, he would go visit his uncle.

"On Sundays, [I would] go with my uncle there and I was able to crawl around on the ships. One of the things I liked crawling around on were the guns," he said with a shy laugh.

He was 18 when he became a member of the new analog navy in 1959.

"When they asked if I was interested in being a sonar person, like sonar men, I jumped on that," he said.

"It required higher education and it was all aimed at the new electronics," he said of the new system at the time. Blackwolf says the Navy trained him and gave him an education, spending seven years in school along the way.

In 1970 he joined the second new digital navy and was employed out of Dartmouth, Nova Scotia.

"I was in the lead there. I was one of the first few people that were chosen and sent down to Halifax and spent two years in school learning all of that," he said.

Blackwolf was honourably discharged in 1972. He went on to work for the Department of National Defence for 25 years in the weapons department, working with navy ships and systems.

Blackwolf says his career has taken him all over the world.

"It was the Cold War era so we did a lot of patrolling out in the Pacific, looking for Russian submarines that would come and park on the continental shelf here," he said.

"They had a habit of anchoring on a seamount, that was in Canadian waters, at night."

He was part of a crew that had to come up with distractions that would force them to leave.

"Our job was to help the Americans. We used to beat around the mouth of the Strait of Juan de Fuca here and create all sorts of noise and everything."

This year, for National Aboriginal Veterans Day, Blackwolf will be spending time with Manitoba aboriginal veterans.



Veterans and dignitaries lead the grand entry at the aboriginal veterans day pow wow in Winnipeg on Nov. 7, 2015. The annual event is held at the Indian and Métis Friendship Centre. Front Row: Commander Richard Blackwolf, Cpl Melvin Swan, Winnipeg Centre MP Robert Falcon Ouellette, and Assembly of Manitoba Grand Chief Derek Nepinak. (Tiar Wilson)

Direct Link: <http://www.cbc.ca/news/aboriginal/new-medallions-honour-aboriginal-veterans-1.3308627>

First Nations veterans honoured ahead of National Aboriginal Veterans Day

Indian & Metis Friendship Centre hosts award ceremony in lead up to National Aboriginal Veterans Day

[CBC News](#) Posted: Nov 07, 2015 10:40 PM CT Last Updated: Nov 07, 2015 11:23 PM CT



Veterans and dignitaries lead the grand entry at the aboriginal veterans day pow wow in Winnipeg on Nov. 7, 2015. The annual event is held at the Indian and Métis Friendship Centre. Front Row: Commander

Richard Blackwolf, Cpl Melvin Swan, Winnipeg Centre MP Robert Falcon Ouellette, and Assembly of Manitoba Grand Chief Derek Nepinak. (Michael Fazio/CBC)

A group of First Nations military veterans were honoured Saturday in Winnipeg.



Joe Meconse was recognized for his services on June 21 during National Aboriginal Day celebrations, when he was given a headdress. (CBC)



Drummers and dancers filled the room during the grand entry for the event. (Michael Fazio/CBC)

The Indian & Metis Friendship Centre hosted a powwow and celebration in the lead up to National Aboriginal Veterans Day on Nov. 8.

Joe Meconse was one of several indigenous veterans honoured at the event.

"I'm happy that people are recognizing aboriginal veterans, what they've done, what they accomplished." Meconse said, adding he's been the president of the Manitoba chapter of the Canadian Aboriginal Veterans and Serving Members Association for the past 19 years.

"We represent the soldiers that were denied by the government and never got anything."

Manitoba was the first province to recognize Aboriginal Veterans Day in 1994.

Direct Link: <http://www.cbc.ca/news/canada/manitoba/first-nations-veterans-honoured-ahead-of-national-aboriginal-veterans-day-1.3309520>

First Nations veterans deserved better

By Medicine Hat News Opinon on November 10, 2015.

Kinana'skomitina'wa'w. Nits'niiyi'taki. Marsee. Masi Chok. Miigwetch. Nia:wen.
Haw'aa. Wela'lin.

The words of thank you in just a handful of the languages spoken throughout this land for thousands of years.

They are words that should be spoken not just on Remembrance Day, but also Nov. 8, which marks National Aboriginal Veterans Day, and every day of the year.

A veteran is a veteran is a veteran, some would say. But the Canadian government didn't see it as such.

As many as 12,000 aboriginal people served in the First and Second World Wars, and Korean War, according to figures from Veterans Affairs Canada. It's an estimate though — only those with Indian status were counted, and the number doesn't include the many Metis, Inuit and those with aboriginal heritage but lacking status.

Well over 3,000 served during the First World War — with one in three status-Indian men, ages 18 to 45 enlisting. Historical records note that this was on par, even above the enlistment levels of other communities. Hundreds were wounded or died on foreign soil while on the home front, First Nation communities fundraised and supported war efforts on par with all other communities across Canada.

What is significant about all this is, they didn't have to.

First Nations people were exempt from conscription during the First World War. They weren't considered "citizens." Yet they chose to fight for Canada, both in the First World War, and Second as Europe descended into chaos and death once again.

They fought for freedom and democracy, they fought against totalitarianism and genocide.

And they did so when they weren't even allowed to vote. At least not until 1960.

They served, even though the Indian Pass System — in effect from 1882 to 1935 — restricted movement in a way that has drawn comparisons to apartheid policies in South Africa. They served, even when their forebears, themselves, and following generations were forced until residential schools — a historical act that the Truth and Reconciliation Commission has recognized as a form of cultural genocide.

They served, even though their families would in the decades to come become victims of the '60s scoop — when social services was used as a weapon to take aboriginal children away from their families and communities and place them in "better" white homes.

They served, even though the "Potlach law" — in effect from 1880 until 1950, systematically outlawed important practices such as the Potlach, the Sun Dance Ceremony, and other cornerstones of the vibrant and diverse First Nations communities across this land. This was the equivalent of banning Christmas.

They fought, as the government made up excuses and reasons to whittle away their land.

They fought, even as Canadian politicians came up with policy after policy in an attempt to socially engineer First Nations people into the history books.

They were considered equal in the trenches and battlefields, yet that equality quickly dissolved when returning to home.

It's well-documented that aboriginal soldiers were for the most part denied the basic "thank yous" and equal access to supports given to fellow soldiers — access to land, low-interest-rate loans, loans to buy homes, educational grants. Instead, they were met with bureaucracy, red tape and racism.

Following the Second World War, a whole nation was reconfigured to help veterans, their families and baby boomer children. Schools, hospitals, subdivisions, universities, colleges were built en masse. Canada entered a period of prosperity that has never been seen before.

The communities which these aboriginal veterans returned to? To this day many lack adequate schools, access to health care, housing, even access to basic clean water, all while grappling with abysmal rates of poverty, suicide, substance abuse, and incarceration.

The contrast is a stark one, a heartbreaking one, and one that should never have happened. One that, as Canadians, we have a responsibility to make amends over.

There aren't enough thank yous for those First Nations veterans who served, and thank you isn't enough.

(Peggy Revell is a News reporter. To comment on this and other editorials, go to <http://www.medicinehatnews.com/opinions>.)

Direct Link: <http://medicinehatnews.com/commentary/opinions/2015/11/10/first-nations-veterans-deserved-better/>

First Nations soldiers an 'untold story'

Samantha WRIGHT ALLEN / Prince George Citizen
November 9, 2015 10:15 PM



Peter Luggi has collected photos and documents showing First Nations' role in the First and Second World Wars. - Brent Braaten, Photographer

When Peter Luggi researched for records of his people's service overseas, he found stories of Stellat'en Second World War veterans in pieces: in the words of sons, nieces, friends; in the black and white photos of men in uniform; and in the rare documents that showed they were there.

Luggi, a history aficionado, would like to see more written of Canada's aboriginal veterans.

"It's the untold story," he said.

At least 3,000 status Indians, including 72 women, fought in the Second World War, according to Veteran Affairs Canada.

Canada did not track the number of Inuit, Mtis or other First Nations who fought, so "the actual numbers were no doubt much higher," it noted.

More than 200 died and at least 18 soldiers were decorated for bravery in action, including Dominic "Dick" Patrick of Saik'uz First Nation in Vanderhoof (see story, page 3).

That participation is slightly less than the First World War, when one in three "able-bodied Canadian Indian men" enlisted, according to a 2005 Veteran Affairs publication called Native Soldiers, Foreign Battlefields.

That amounted to about 4,000 volunteers, but it too noted an accurate number could not be determined as the department was mostly concerned with Status Indians.

Originally government policy didn't allow aboriginals to serve overseas, which was soon cancelled in 1915 after the high enlistment and the need for troops, the 2005 report said.

That support was far from unanimous.

"Some band councils refused to help the Allied war effort unless Great Britain acknowledged their bands' status as independent nations. Such recognition was not granted," the report said.

When Canada turned to conscription in 1917, many leaders argued Aboriginal people should be excluded and again in 1942, when compulsory service was introduced, some bands responded with protest marches and petitions to Ottawa, the report said.

During the Second World War, Veterans Affairs Canada acknowledged "the extra challenges that (indigenous veterans) had to face and overcome makes their achievements all the more notable."

Those challenges included returning to a country that didn't grant them the right to vote until 1960. Status Indians could choose franchise, but it would mean giving up land rights.

Relatives and friends of aboriginal veterans said the men never spoke of discrimination overseas.

Rather, they felt respected for their contributions, but that changed when they came home.

Dick Patrick fought against his treatment as a second-class citizen, said his sister Arlene John.

He insisted on going to a Vanderhoof shop that refused him service. For that, Patrick was arrested and released 11 times, and even sent to Okalla prison in Burnaby.

"He was defiant and he kept going back. As soon as he was released, he would come back to Vanderhoof and he'd do it again. He said 'I fought for my people'" John recalled of Patrick, who died in 1980.

"He opened the door for us natives," John said.

"When he came home he didn't act tough, he just treated people with respect. Native people, they were treated as second-class citizens but you know they were the one that were relied on (in the war) because of their skills in the bush."

Patrick was also a survivor of Lejac Indian Residential School.

His name appears on a poster, date unknown, listing 48 "former pupils" as part of Canada's fighting forces, "for king and country."

Among them, Stelat'en, Saik'uz, Lheidli and more, most noting the English names for their place of birth.

"When you look at that and you hear about all the horrors that went on in Lejac school in our case, but in residential schools. They went through that and once they were done there," Luggi said, and after enlisting experienced the tragedy of war.

"Two traumas," Luggi said.

"And when they come back to their country they're not allowed to sit in restaurants or sit in bars or vote."

In Europe, meanwhile, they would not have been denied service.

Geraldine Gunanoot's Stelat'en uncles Freddy, Joe and Fraser Isaac all fought in the Second World War.

Gunanoot remembered them being proud of their service, but disheartened by how they were treated when they came back to the Fraser Lake reserve.

"My uncles were very, very proud people. They served their country and they wanted the best for their country.

"After the war, they were totally treated like they were beggars. They were not welcomed back on reserve," she said.

Many found they had lost status after fighting overseas because "the Indian Act specified that Indians absent from the reserve for four years were no longer Indians," according to the B.C.-based Indigenous Corporate Training Inc., founded by Bob Joseph.

They were also restricted from the same benefits offered to non-aboriginal veterans due to Indian Act restrictions, Joseph wrote.

"The lives of numerous aboriginal veterans ended in despair and poverty," he wrote.

Additionally, many had to become enfranchised before they could sign up, "which meant that when they returned to their home communities, they no longer had Indian status," Joseph noted.

"It was the government effort to remove us from the land," said current Stellat'en Chief Archie Patrick, adding many of the survivors struggled with alcohol, which was allowed to those with the vote, but forbidding for status Indians.

Gunanoot's uncle Joe would always insist on "their inherent right to live off the land," recalled Gunanoot.

It was a drastic change from the comraderie they experienced during the war, said Gunanoot's daughter, Master Cpl. Jerri-Ann Starrett.

"When they were over there, they were treated equally with those brothers beside them that they were fighting with," said Starret of her great-uncle's stories.

The way Archie Patrick sees it, it gave indigenous people an experience with equality they.

"You had a place in a society and you were contributing towards it," said Patrick, despite that they were still likely serving beneath higher-ranking white people.

"I think that power structure recognized their skills and ability and accepted them for that. It didn't matter what colour you were, if you were a good marksmen, you were a good marksmen."

That reality reflects a message Patrick tries to repeat: "give us the tools to do a job and we will do it."

But he doesn't see the war as being a catalyst for change in Canada.

"Once it was over, it was over and the people that contributed, the sacrifice they made was virtually forgotten."

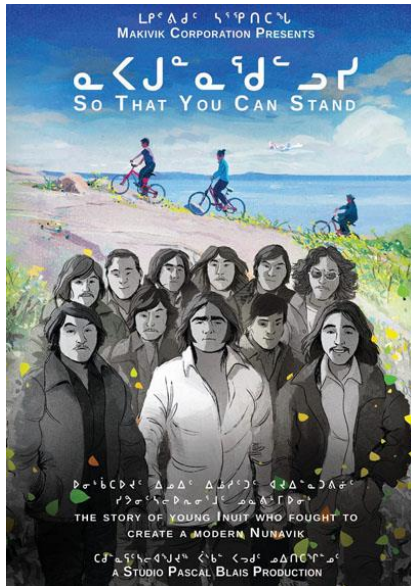
In the words of Stellat'en Second World War veteran Antoine "Tony" Ketlo, written in 1994 months before he died, he fought for the hope of "peace of mind and freedom of speech and creed may be attained one day soon."

- See more at: <http://www.princegeorgecitizen.com/news/local-news/first-nations-soldiers-an-untold-story-1.2107252#sthash.k1I9PU0V.dpuf>

New film premieres on 40th anniversary of Nunavik's land claim

"You stand because we worked to make it happen"

SARAH ROGERS, November 11, 2015 - 1:10 pm



Napagunnaqullusi, or So That You Can Stand, a new film about the signing of the James Bay and Northern Quebec Agreement, premieres in Kuujjuaq Nov. 11. (IMAGE COURESY OF MAKIVIK CORP)



Napagunnaqullusi traces the story of negotiations towards Nunavik's land claim agreement, led by leaders like Charlie Watt, left and Zebedee Nungak, pictured here in 1975. (IMAGE COURESY OF MAKIVIK CORP)



During the rocky negotiations during the 1970s, which eventually led to the 1975 signing of the James Bay and Northern Quebec Agreement, Hydro-Québec representative Armand Couture said he insisted on one thing for the Cree, Inuit and government officials around the table.

It was important to keep emotion out of negotiations, Couture said in a new documentary, called *Napagunnaqullusi*, which follows the talks leading up to the signing of Nunavik's land claims agreement.

But that was much easier said than done for the dedicated team of Nunavik Inuit, who left their homes and families to spend long hours in Montreal conference rooms, hammering out a deal.

It was a period in Nunavik's history that divided communities, even families and left Inuit unsure of their own future and livelihoods.

In the early 1970s, the Inuit region of northern Quebec was much less developed than the Northwest Territories were at the time, noted one of the film's producers, William Tagoona.

There were fewer services, fewer airstrips and no telephones for the roughly 4,000 Inuit, he said.

"Clearly, the government wasn't taking care of the people," said Tagoona, who today works in communications for Makivik Corp., the birthright organization for Nunavik Inuit, which also invests land claims compensation on behalf of its beneficiaries.

The region didn't have its own voice to represent Inuit interests in Quebec City or Ottawa — through the late 1960s, it was often an Anglican bishop who spoke on behalf of the region in any sort of political capacity.

But that changed soon after a young Charlie Watt, decades before he was appointed a Liberal Senator, came across a notice at Kuujuaq's post office: a map of waterways across the North where the Quebec government planned to build dams.

In the early 1970s, that was part of then-premier Robert Bourassa's major plan to develop hydro power across Quebec's North, with little regard for the region's inhabitants.

It didn't take long for Nunavimmiut to organize, first establishing the Northern Quebec Inuit Association, headed by Watt, and then joining forces with James Bay Cree further south.

"We had no doubt in our mind that we own the land," said Zebedee Nungak, then with the NQIA, in old footage included in the film. "We're not going to go around trying to prove that we own it. It's up to the people who are invading it to disprove our ownership."

Nunavik Inuit were in uncharted territory; there was no formal recognition of Aboriginal rights in Ottawa, and no sort of land claim agreement has been negotiated before.

The legal process was a foreign one to the Inuit and Cree. The group's lawyer, James O'Reilly described a moment where a Cree witness was asked, through an interpreter, to take an oath in court, to promise to tell the whole truth and nothing but the truth.

The witness refused, responding "I can only tell you what I know."

"They made us feel worthless, the lawyers with their big words," recalled Kuujjuaraapik elder and signatory Robbie Tookalook in the film, viewed this week by *Nunatsiaq News*.

In 1973, Cree and Inuit celebrated a brief victory, when a court decision blocked the James Bay project. But that was quickly overturned by an appeal court.

The pressure was on to negotiate an out-of-court settlement. So, the NQIA regrouped and established a core negotiating team, made up of Watt, Nungak, Mark. R. Gordon, and Greg Fisk from Alaska.

Napagunnaqullusi illustrates the hope and turmoil that ensued from 1973 and 1975, where Inuit negotiators often worked round the clock to reach an agreement with Quebec.

The hour and a half long film shows footage of the group, often clad in tight jeans, flannel shirts and scruffy hair, seated at the table with suited lawyers and government officials — one of many contrasts between the two groups.

The Inuit negotiating team needed a Montreal base, and with what little funds it could secure, rented a three-bedroom apartment in downtown Montreal, which at some points in time hosted over 30 Nunavimmiut, taking shifts sleeping on the floors.

"Nobody protested," recalled one negotiator. "It was strength in numbers."

The division of Nunavik's land base into categories was a last resort for negotiators, they describe in the film, and remains controversial today.

But it was the surrender clause, which would cede the rights over the vast majority of Nunavik's land base to the Quebec government, which splintered Nunavimmiut.

A member of the negotiating team, Eliassie Sallualuk, resigned and returned home, where dissent was forming along Nunavik's Hudson coast in the communities of Puvirnituq, Ivujivik and Salluit.

That spurred the creation of Inuit Tungavingat Nunamini (ITN), a dissident group to represent those against signing the agreement.

"Would we have accepted without the [surrender] clause? Absolutely," Sallualuk recalled in the film. "We wanted to be involved. We are one people."

But as negotiators inched closer to the deal with included that clause, discussion among Nunavimmiut grew uglier. Negotiators visiting Puvirnituq were threatened with weapons by community members; family members stopped speaking to each other.

“I was shocked to hear Inuit talk like that to each other,” said Alec Gordon, who works for CBC in Kuujuaq, recalled in the film. “It really affected me.”

Just before midnight on Nov. 11, 1975, Quebec Premier Robert Bourassa finally signed off on the agreement, to the relief and celebration of the Inuit negotiating team, who’d come to Quebec City by bus earlier that day.

That year, Nunavimmiut ratified the agreement with 63 per cent support; 1,253 voted in favour of the agreement, and 660 against.

For some, it signified a major loss; for many others, it defined a fresh start for the region, with the creation of the Kativik Regional Government and the Kativik School Board along with millions of dollars for new services.

“Some people ask: exactly what did we get?” said Tommy Cain, one of the signatories interviewed in the film. “To them I say: you stand because we worked to make it happen.”

His comment went on to define the film: Napagunnaqullusi translates as So That You Can Stand, the film’s English name.

It’s an apt title, as the project was originally launched as a way [to share the history of the region’s land claim with a younger generation.](#)

Napagunnaqullusi premieres tonight, Nov. 11 — 40 years after it was first signed — at a private screening at Kuujuaq’s Katitavik Town Hall.

Makivik Corp. will screen the film for the public at the same venue on Nov. 12.

Napagunnaqullusi was filmed by Pascal Blais Studios, co-produced by William Tagoona and Bernard Lajoie, and directed by Ole Gjerstad.

You can watch a trailer of the film [here.](#)

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674new_film_premieres_on_40th_anniversary_of_nunaviks_land_claim/

Remembrance Day and Aboriginal Veterans Day Give Indigenous in Canada Their Due

[ICTMN Staff](#)

11/11/15

In the United States November 11 is Veterans Day, but today in Canada it is also Remembrance Day, akin to Memorial Day in the U.S.—a day to honor the fallen.

Those who did not return home are being memorialized today across Canada. Indigenous veterans were also celebrated on Sunday November 8, recognized and remembered for their unique military contributions.

“Since the American Revolution (from 1775–1783) and the War of 1812, First Nations have willingly volunteered to fight and protect the freedoms and democracy of all peoples,” noted Assembly of First Nations (AFN) [Ontario Regional Chief Isadore Day](#) in a statement. “Many served with great distinction and were recognized for their bravery and special contributions.”

In Canada, as in the United States, indigenous people enlist in the military in higher proportion than other groups, and they excel.

"Many of our aboriginal veterans were highly decorated, and we take great pride in that fact," said Grand Chief Stewart Phillip from the Union of B.C. Indian Chiefs to [CBC News](#). "And we commemorate this very special day, here on November the eighth, to draw public attention and to pay respects to the families."

The federal government honored them in a statement on November 8, and Prime Minister Justin Trudeau included indigenous veterans in the national ceremonies in Ottawa, in which AFN National Chief Perry Bellegarde also participated.

“On Aboriginal Veterans Day, we pause to honor the immense contributions and sacrifice of the Indigenous Peoples of Canada, serving our country in times of conflict and in times of peace,” said Minister of Indigenous and Northern Affairs Carolyn Bennett and Minister of Veterans Affairs Kent Hehr in a statement. “As ministers responsible for Indigenous and Northern Affairs, and for Veterans Affairs, we are always moved to see the pride in, and gratitude for, Indigenous Veterans expressed at ceremonies and in communities across the country.”

Indigenous people, they pointed out, were important allies during the War of 1812, keeping Canada out of the hands of the Americans, “helping lead a united front to victory,” they said. Indigenous people further went on to serve in World War I and World War II, as well as the Korean War.

“Their wartime participation over the last century was proportionately amongst the highest of any other group in Canada, and their contributions have shaped the Canada we know,” the ministers’ statement said. “Today, an extraordinarily diverse contingent of more than 1,200 First Nations, Inuit and Métis people serve with the Canadian Armed Forces, representing many distinct cultures and over 55 dialects. They continue to make Canada proud through their service at home and abroad.”

In addition to celebrating indigenous people’s contributions over the weekend, they are among those being honored on November 11 at the National Aboriginal Veterans Monument in Ottawa. The attention is especially significant as the country works to mend relationships with First Nations, Métis and Inuit that were torn apart during the boarding school era and other issues related to colonialization, the government’s statement noted.

“We must never forget the sacrifices and accomplishments of indigenous veterans, especially as we move forward in our journey of healing, reconciliation and a renewed relationship between Canada and Indigenous peoples,” the ministers said. “Reconciliation is about all Canadians making efforts to better understand the role Indigenous Veterans have played in Canada, and expressing their heartfelt gratitude. It is our hope that Canadians across the country join us in honoring them today.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/11/remembrance-day-and-aboriginal-veterans-day-give-indigenous-canada-their-due-162391>

Regina students recite 'In Flanders Fields' in Cree, French, Urdu, Spanish

Kids from Gladys McDonald school celebrate 100th anniversary of the poem

[CBC News](#) Posted: Nov 10, 2015 6:00 PM CT Last Updated: Nov 10, 2015 7:48 PM CT



These students performed 'In Flanders Fields' in five different languages. (Abby Schneider)

Students at Gladys McDonald elementary school in Regina paid their respects to veterans in an extra special way the day before the civic holiday.

On Tuesday morning, students performed the war poem *In Flanders Fields* in English, Cree, French, Urdu and Spanish.

They were celebrating the one hundredth anniversary of the poem which was written by Canadian soldier and poet John McCrae during the First World War.

Teachers and parents helped the students translate the poem into the different languages.

They also had special guests at the school, made poppy wreaths and were treated to a performance of *Last Post* on trumpet.

Direct Link: <http://www.cbc.ca/news/canada/saskatchewan/regina-students-recite-in-flanders-fields-in-cree-french-urdu-spanish-1.3312958>

Wapanohk ceremony commemorates National Aboriginal Veterans Day

Kacper Antoszewski / Thompson Citizen
November 11, 2015 12:00 AM



Jack Robinson speaks at Wapanohk Community Schools' National Aboriginal Veterans Day ceremony Nov. 6. Photograph By Kacper Antoszewski

Wapanohk Community School hosted a ceremony to commemorate National Aboriginal Veterans Day on Nov. 6, honouring the role which aboriginal soldiers have played in Canada's military history.

Ron Cook, master of ceremonies, introduced the ceremony, and those present to represent the community. "We are assembled here today to honour the veterans, the okihcihtāw, the great hearts, who gave up themselves for our people, the men and the women who gave

their present for our future.” The ceremony featured Cree and English renditions of “In Flanders Fields” by Ms. Alcock’s, Mrs. Dumas’s, and Ms. Moose’s class, as well as a Cree singing of “Amazing Grace” sung by Mr. White’s Grade 6 class.

The highlight of the ceremony was a video presentation prepared by Wapanohk students, recognizing the contribution of aboriginal soldiers in the conflicts over the past two centuries. The video recognized the role of First Nations not only in the world wars, but in conflicts often forgotten in Canadian memory, such as the 19th century Mahdist and Boer Wars. “The thousands of miles travelled by aboriginal soldiers make up a thousand memories, so many of which have been ignored or lost. Yet these are the details of our history, which we must remember.” The presentation was followed by a list of Northern Manitoban aboriginal veterans, accompanied by the anonymous poem “The Drum Beat.”

For some present, the ceremonies took on a more personal meaning, such as Jack Robinson, representing the Ma-Mow-We-Tak Friendship Centre: “I just want to say to you young people, to learn and remember the past wars, because chances are, you have someone in your family tree who fought in one.” Robinson’s grandfather was among those honoured by the presentation’s list of servicemen. “It touched me when I saw his name come up.” Robinson’s grandson had also returned last year from a tour in Afghanistan.

City councillor Penny Byer also spoke of a long family history in the armed forces, including a niece. “When I look at this room, and I look at the names scrolled up on that presentation, those are people who gave their lives so that all of us, everyone here, can keep what we have, and make things better.”

Riel Beardy spoke for Niki Ashton: “A record 30 per cent of First Nations men eligible fought in World War I and II; many didn’t come back. Many returned to have their treaty rights revoked, and have fought for basic recognition with the Canadian government.” At the time, First Nations members were required to surrender their treaty rights to serve in the military, a sacrifice many First Nations men readily made.

Victoria Goden also spoke to thank those present on behalf of the Manitoba Metis Federation. Also present to pay their respects were Special Const. Rob Cleveland, school board chairperson Leslie Tucker and School District of Mystery Lake superintendent Jolene Brown, school board trustee Janet Braidy, and city manager Gary Ceppetelli.

- See more at: <http://www.thompsoncitizen.net/news/thompson/wapanohk-ceremony-commemorates-national-aboriginal-veterans-day-1.2108280#sthash.H47u7lsK.dpuf>

Sask's oldest living female First Nations Second World War vet looks back

By Sean Trembath, Saskatoon StarPhoenix November 11, 2015

Virginia Pechawis doesn't talk much about her time in the army, but it makes her an important part of Saskatchewan's First Nations history.

As the province's oldest living female First Nations veteran who served during the Second World War, Pechawis is a living testament to the contributions made by aboriginal people during wartime. Despite this, she downplays her own role.

"I don't think I'm special. I just want to be me," the 89-year-old said in her home on the Mistawasis First Nation, just north of Leask.

When Pechawis left Mistawasis in 1944, she was 18 years old. She wasn't getting along with her father and wanted an opportunity to get out into the world.

"I said, 'Maybe I'll join the army,' " she recalls.

She enlisted at an army office in Prince Albert.

"They asked me, 'Are you sure?' I said yeah. I just wanted to leave," she said.

Pechawis was sent first to Regina, then to Kitchener, Ont. She said basic training was difficult but rewarding.

"I didn't mind it too much after I got used to it. I kind of liked it," she said.

Pechawis spent most of her 13 months with the army working in the kitchen at the Valcartier military base in Quebec. Although she was often the only aboriginal person around, she said she experienced very little face-to-face racism.

"They treated me like everybody else," she said.

In fact, she only remembers one woman who gave her a hard time. Pechawis chose to ignore her.

"I said, 'I'm not going to cry for that,' " Pechawis said.

Cathy Littlejohn, who wrote the 2013 book *Metis Soldiers of Saskatchewan: 1914-1953*, said it was common for aboriginal soldiers to be treated as equals during wartime.

"Within the army, everybody has a job, and that job is critical to the jobs other people do. I've heard some of them say you get to the point where you're not fighting for your country, or your boss, you're fighting for the guy beside you," Littlejohn said.

It was after the end of the war that differing treatment for aboriginal veterans became apparent. Even among indigenous peoples, veterans were often treated differently based on whether they were First Nations, Metis or Inuit, according to Littlejohn.

In Saskatchewan, many Metis people were relocated during the 1930s and '40s, Littlejohn said.

“When Metis soldiers came back, a lot of them couldn’t find their families because they weren’t where they left them.”

One of the benefits veterans received from the federal government was land. Littlejohn noted an area of disparity in that policy: non-aboriginal vets were handled by Veterans Affairs, while First Nations veterans were handled by Indian Affairs.

Pechawis, who went back to Mistawasis, got little consideration for her service.

“They didn’t ask me what I wanted. They just gave me land on the reserve, which was ours already anyway,” she said.

Decades later, Pechawis says she isn’t bothered by the move, but acknowledges that many others don’t feel the same.

“Some people still talk about it. It’s not fair, they give you land that was already yours anyway,” she said.

The difference in treatment between wartime and afterward was so great that many aboriginal men re-enlisted for the Korean War, according to Littlejohn.

“Being able to do a job they were proud of, and respected for, even if it put their life on the line, was better than staying where there were no jobs or the attitude toward them was still distrustful,” she said.

Pechawis still lives on Mistawasis on the land allotted to her.

“I’ll never leave this place,” she said.

There has been some recognition in recent years of the military contributions of Pechawis and other aboriginal veterans. In 2012 she was awarded a Queen Elizabeth II Diamond Jubilee Medal, an honour given on the 60th anniversary of Elizabeth’s reign to Canadians who had made significant contributions to the country.

In 2014 she was one of a handful of aboriginal veterans in the province to receive a Lieutenant-governor’s Military Service Pin during a ceremony in Saskatoon. When asked about the honour, Pechawis downplayed her personal contributions.

“I didn’t really feel I had earned something, but I accepted it,” she said.

At the same time, she recognizes the importance of commemorating the First Nations people who fought for Canada.

“I think it’s important. There’s people from the war, men especially, that died.”

Direct Link:

<http://www.thestarphoenix.com/life/Sask+oldest+living+female+First+Nations+Second+World+looks+back/11506536/story.html>

Aboriginal Identity & Representation

Métis Week marked

Gibsons

Jacob Roberts / Staff Writer
November 12, 2015 09:56 AM



From left: Ron Paradis, George Goulet, Terry Goulet, Coun. Charlene SanJenko, Mayor Wayne Rowe, Coun. Silas White and Coun. Stafford Lumley.

Nov. 16 is an important day for the Métis people, marking the anniversary of Louis Riel’s death by execution. Riel was a political leader of the Métis people in the Canadian prairies. He sought to preserve Métis rights and culture as their homelands were encroached upon by a mostly Anglophone national government.

Vancouver Métis Citizens Society president Ron Paradis, along with George and Terry Goulet, requested that the Gibsons council recognize the week of Nov. 10 through 16 as Métis Cultural Awareness Week and fly the Métis flag. Deputy mayor Charlene SanJenko officially accepted on behalf of the Town.

The Vancouver Métis Citizens Society is holding a Louis Riel Day potluck gathering on Nov. 15 from 1 to 4 p.m. at the Mission Point House in Davis Bay, for Métis and friends of the Métis.

- See more at: <http://www.coastreporter.net/news/local-news/m%C3%A9tis-week-marked-1.2109673#sthash.cPIIFs1p.dpuf>

Aboriginal Inequality & Poverty

Easier said than written

Aboriginals of the Arctic share a language, but not a script

Nov 7th 2015 | OTTAWA | [From the print edition](#)



MISSIONARIES in northern Canada saw themselves as spreading the “three Cs” among the region’s Inuit peoples: Christianity, commerce and civilisation. But in translating the Bible and other religious works into Inuktitut, the Inuit language, they accidentally left behind a fourth: confusion. Today Canada’s 59,500 Inuit have nine different writing systems, which makes it hard for them to communicate with each other and to keep their language alive. Their leaders want to adopt a single way of setting down the language, but finding agreement on just how to do that is proving difficult.

In the western Arctic and on the Labrador coast missionaries moonlighting as linguists used the Roman alphabet to capture Inuktitut in written form, but each had his own system for doing so. Sounds denoted by one combination of letters in one region are expressed by a different assortment in another. “You” can now be rendered as “ibbit”, “ivvit” and “illit”. In northern Quebec and the eastern Arctic, the proselytisers eschewed Roman letters in favour of phonetic symbols based on the Pitman shorthand system (see picture).

With no agreed-upon way of writing the language, documents composed by Canadian Inuit officials have to repeat the same text multiple times. Brief reports become massive—and expensively produced—tomes. Often, the bureaucrats resort to English. Teenagers are more adventurous spellers, so standardised writing should matter less to them, but even they tend to text each other in English.

This is slowly killing the language. The percentage of Inuit able to carry on a conversation in Inuktitut dropped to 63% in 2011 from 69% in 2006, according to the Canadian census. A committee set up to investigate a unified writing system held most of

its meetings in English, says a participant, Jeela Palluq-Cloutier, head of the language authority in the mainly Inuit territory of Nunavut.

Greenland's Inuit, whose dialects resemble those in eastern Canada, worked out their differences over a decade starting in the 1960s and adopted their agreement as an official language in 2009. Canada's have talked desultorily about doing the same thing. A report on Inuit education in 2011 gave the project a fresh impetus. It found that 75% of young Inuit fail to complete secondary school in part because the curriculum does not reflect their culture and history. The report's authors said that students should be taught in their mother tongue, rather than in English and French, for the first few years of primary school. But without a unified writing system, which would allow for the distribution of Inuktitut texts across the scattered communities of Canada's vast north, that recommendation is impossible to carry out.

On October 25th, after three years of contentious discussion among elders, linguists and community groups, the Inuit Tapiriit Kanatami, the Inuit national organisation, opted for a system based on the Roman alphabet rather than syllabic symbols. That is just a first step, says Ms Palluq-Cloutier. There will be arguments about which of the nine or so dialects and which grammar will become the basis for the new system. The Innu, an unrelated aboriginal group from Quebec and Labrador, agreed on a system that took the spelling from one dialect and the grammar from another. But many Inuit are reluctant to give up the script they grew up with. In Nunavut and Nunavik many older Inuit remain attached to syllabic symbols, believing them to be uniquely Inuit. But if the Inuit are to preserve their language, they will have to clear up the confusion that the missionaries left behind. Odds are they will—eventually.

Direct Link: <http://www.economist.com/news/americas/21678005-aboriginals-arctic-share-language-not-script-easier-said-written>

Aboriginal Politics

Nunavik Inuit welcome new Liberal government

Inuk fisheries minister "positive and encouraging" Makivik says

NUNATSIAQ NEWS, November 06, 2015 - 8:00 am



This July 1983 photo shows a young Justin Trudeau cutting a cake during a visit to Kuujjuaq. Makivik Corp. said Nov. 5 that the organization welcomes Trudeau's federal leadership and its openness towards Indigenous Canadians. (PHOTO COURTESY OF MAKIVIK/ AVATAQ CULTURAL INSTITUTE, INST-MAK_AL02,035-011)

Makivik Corp. says it's willing and ready to work with Justin Trudeau's new Liberal government, which includes [the new Inuk minister of Fisheries and Oceans and the Coast Guard: Hunter Tootoo.](#)

Nunavik's Inuit birthright organization said the new government, whose cabinet members were sworn in Nov. 4, shows the will of Ottawa to work with Inuit communities.

Among its offerings: two Indigenous cabinet members in key positions, with Jody Wilson-Raybould named as justice minister and Tootoo overseeing the fisheries file.

"This is an important portfolio for all Inuit in Canada," Makivik President Jobie Tukkiapik said in a Nov. 5 release.

"We are a coastal people and increasingly with the modern economy our communities have been moving into commercial fishing. To have a minister who understands the northern and Inuit realities is a very positive and encouraging development."

Along with cabinet appointments, the new government has also renamed the department, formerly named Aboriginal Affairs, to Indigenous Affairs to reflect a more current term to describe First Nations, Métis and Inuit.

The department was previously referred to as Indian Affairs until 2011, when the Harper government opted to use the term "Aboriginal."

Makivik calls that a positive change.

"For a long time Inuit were fighting for Inuit specific programs and approaches that reflect our northern realities," Tukkiapik said. "Too often the department saw our issues through a First Nations lens."

Heading up that renamed department is Carolyn Bennett, who served as Liberal critic to Aboriginal Affairs in recent years.

Tukkiapik said Bennett understands the file well, and knows "what needs fixing."

Makivik officials are writing to Bennett's office requesting an early meeting to address the critical housing needs across Nunavik.

For the last few years, Nunavik — led by Makivik — has pursued the federal government to pay for a catch-up program to build enough housing in Nunavik to alleviate its housing shortage.

The birthright organization contends that the region's housing deficit stems from a period in the 1990s that saw no new housing construction in Nunavik. Makivik has pursued the federal government in recent years for a catch-up program, with no success.

Unable to reach an agreement on the current round of housing funding, [Ottawa had proposed a one-year agreement](#) that would run from April 1, 2015 to March 31, 2016. Makivik will now need to sit at the table with new federal representatives to hammer out of a deal that is good until 2020.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674nunavik_inuit_welcome_new_federal_government/

Sask. First Nations say indigenous cabinet representation 'historic'

By [Leena Latafat](#) Global News, November 5, 2015 7:02 pm



SASKATOON – Meet Justin Trudeau's new cabinet: many of its members are young and others are seasoned. Half of them are women and two ministers are indigenous.

In Trudeau's own words, a cabinet that "looks like Canada."

When asked about his new half-female cabinet, Trudeau responded with, "Because it's 2015."

Hunter Tootoo is the new minister of fisheries, oceans and the Canadian Coast Guard. An Inuit leader who's no rookie, he's been in the legislative assembly for 14 years.

Another key aboriginal player is Jody Wilson-Raybould. She's the new minister of justice and attorney general of Canada. Formerly a regional chief of the B.C. Assembly of First Nations, Wilson-Raybould is no stranger to aboriginal issues.

“This is precedent setting. We have a woman, First Nation and a very able politician in her own right coming to the table,” said political analyst Greg Poelzer.

Carolyn Bennett is the new minister of indigenous and northern affairs, and the FSIN says it’s welcoming her with open arms.

“It’s a historic event and it’s going to set precedents. It’s going to set the foundation for that inherent and treaty relationship with the crown,” said FSIN Chief Bobby Cameron.

But does this new representation mean a new era of politics?

Both the FSIN and Saskatoon Tribal Council say it’s time to wait and watch, adding they’re thrilled to see more opportunity for aboriginal voices, but still holding expectations high.

“As First Nations, we want to see some of the basic things that all Canadians take for granted. Safe water, safe homes and quality education,” said STC Chief Felix Thomas.

Cameron added that housing is a priority that’s been long outstanding, urging that the housing wait lists in each First Nations community needs to be addressed.

“Prime Minister Trudeau, we have our work cut out and now it’s just time to get those commitments in writing,” said Thomas.

Direct Link: <http://globalnews.ca/news/2321993/sask-first-nations-say-indigenous-cabinet-representation-historic/>

Old video of Pierre Trudeau and Bill Wilson foreshadows political success of kids

Video from 1983 conference shows father of Jody Wilson-Raybould telling Trudeau his daughter wants to be PM

By Karin Larsen, [CBC News](#) Posted: Nov 05, 2015 9:51 AM PT Last Updated: Nov 07, 2015 7:56 AM PT



A 32-year-old video of an exchange between First Nations leader Bill Wilson, the father of newly sworn-in federal Justice Minister Jody Wilson-Raybould, and then prime minister Pierre Elliott Trudeau, the father of newly sworn-in PM Justin Trudeau, is making the rounds on Facebook.

The exchange took place at the 1983 constitutional conference on native issues in Ottawa.

In the video, Wilson tells Pierre Trudeau, "I have two children in Vancouver Island, both of whom for some misguided reason say they want to be a lawyer. Both of whom want to be the prime minister."



Newly sworn-in Minister of Justice and Attorney General Jody Wilson-Raybould is congratulated by Prime Minister Justin Trudeau during a ceremony at Rideau Hall, on Wednesday. (Sean Kilpatrick/Canadian Press)

There are chuckles in the room as Wilson pauses, and then adds. "Both of whom, prime minister, are women."

At this point, the chuckles turn to laughter. The camera cuts from Wilson to Trudeau who is reclining in his chair directly across the large table.

"Tell them I'll stick around until they're ready," Trudeau replies, as the room erupts into even louder laughter.

After a long pause Wilson fires back, "Well, Mr. prime minister, if you're sincere ... I can have one of them on a plane this evening."

Reached in Kamloops, Bill Wilson told CBC News he remembers the exchange like it was yesterday.

"Trudeau being the kind of obstreperous guy that he was got into a bit of a confrontation with me," he recalls. "I got stopped a thousand times in airports over the next 10 years. People would go, 'you're the kid that put Trudeau down!'"

Wilson said seeing his daughter Jody appointed justice minister three decades later by Pierre's son, is "karma or kismet."

"Trudeau was, without a doubt, the most brilliant white guy I ever met in my life," said Wilson. "It looks like the young guy has a chip off the old block."

Jody Wilson-Raybould was 12-years-old at the time of the exchange, and according to her father, watched it live on television at home in Campbell River, B.C.

He said when it comes to the vision of his daughter becoming the first aboriginal prime minister, "she's as close as anyone's ever got."

"I was worried my daughter might end up in the a--hole of cabinet which is Indian affairs and be absolutely useless," he added. "I'm obviously very pleased."

Direct Link: <http://www.cbc.ca/news/canada/british-columbia/old-video-of-pierre-trudeau-and-bill-wilson-foreshadows-political-success-of-kids-1.3305538>

Cuthand: Promising times for federal-aboriginal relations

By Doug Cuthand, The Starphoenix November 6, 2015



Doug Cuthand

It was better than we could have hoped for. Now there are two indigenous people in the federal cabinet - Jody Wilson-Raybould, who is Canada's new justice minister, and Hunter Tootoo, who takes over the post of Fisheries, Oceans and the Coast Guard.

Wilson-Raybould is the daughter of longtime leader and political gadfly Bill Wilson. Tootoo is a cousin of NHL player Jordon Tootoo, so both have impressive family connections.

There was talk that the cabinet would have at least one aboriginal person and it was feared that Aboriginal Affairs would be the portfolio. Placing an aboriginal person in charge of the colonial office would have been a disaster; the hapless victim would have been unable to deliver, and get stuck with an outdated administration that could have easily backstabbed the minister.

When I spoke to Wilson about his daughter's chances of getting a cabinet post, he didn't want any aboriginal person getting the Aboriginal Affairs post. It would be comparable to having a native jail guard. He thought Jody might get the Health portfolio, but didn't imagine her getting the high profile position of Justice minister and Attorney General.

She is a good fit for the position since she was a Crown prosecutor and an AFN vice-chief for British Columbia. The value of her appointment can't be overestimated. She is now the government's top legal official, and all federal legislation must be vetted through her department for legal language and compliance with the charter,

The former Harper government basically ignored the charter, resulting in numerous court challenges that saw legislation overturned. This was costly and time consuming, as well as an affront to justice.

I'm sure the new government will review the more contentious legislation of the Harper era, including mandatory minimum sentences and the infamous terrorist legislation, Bill C-51, among others. The Conservatives' tough on crime policy turned out to be a tough on poor people policy.

Tootoo replaces Leona Aglukkaq as the MP for Nunavut and goes directly into cabinet. The Fisheries portfolio is a good fit for his constituency since Nunavut is a maritime jurisdiction that has more kilometres of coastline than any other province or territory.

Tootoo was elected in 1999 as an MLA to the Nunavut legislature and served as Education minister and the minister responsible for the Nunavut Housing Corp. His last role in the legislature was as Speaker, which he held until 2013.

Meanwhile, Carolyn Bennett was named minister of Indigenous and Northern Affairs, with the ministry's name changed from Aboriginal and Northern Affairs.

My initial reaction was that the name change is like putting lipstick on a pig. It was, and still is, the colonial office. However the name change sends a clear message that Canada will get in step with the United Nations Declaration of the Rights of Indigenous Peoples.

Bennett was the Liberal critic for aboriginal affairs, and had been a cabinet minister in the former Liberal government of Paul Martin, who assisted in the negotiations of the ill-fated Kelowna Accord.

Bennett's appointment was applauded by First Nations leaders across Canada.

She refers to herself as the minister of reconciliation, but the sad fact is that she has the thankless job of being responsible for Canada's last colonial outpost. Her job will be to job crack the whip and remind her staff that the sun truly has set on the colonial British Empire.

So what can we expect to see from the new government? Expectations are high in Indian Country and the government must move quickly. The first step will most likely be an announcement for the promised inquiry into missing and murdered aboriginal women.

The Liberals also promised to get rid of the two per cent cap on funding increases. Most likely this will happen in the 2016-17 budget. However, steps should be taken now to bring programs like education and child welfare up to parity with provincial funding.

There has also been a severe budget gap that only got worse over the decade of the Harper government. The Liberal government should review the Kelowna accord and update it for the present reality.

The Harper government spared no expense on litigation with First Nations, last year spending more than \$100 million that came directly out of the Aboriginal Affairs budget. Of all federal departments, it had the highest legal bill.

The Conservative government saw us as adversaries, and legislation like the Transparency Act was enacted to appeal to the right wing base.

There was no consultation with the First Nations leaders, and legislation like the education act lacked substance and was designed to fail.

We are entering a period of better relations with the federal government. The next few years could see historical gains as we become partners instead of adversaries.

Direct Link:

<http://www.thestarphoenix.com/sports/cuthand+promising+times+federal+aboriginal+relations/11497176/story.html>

New chief signals new direction for Malahat First Nation

Richard Watts / Times Colonist
November 6, 2015 10:18 PM



Caroline Harry is the first woman to be elected chief of the Malahat First Nation. Photograph By Via Facebook

The new Malahat First Nation council has tough business ahead, repairing relations with neighbours made angry over liquefied natural gas and contaminated soil.

On Monday, Caroline Harry, 40, was elected Malahat chief, the first woman to hold the position.

Also elected to Malahat's three-person council were brothers Matt and George Harry Jr., and Vince Harry, a three-term chief during the early 2000s and a longtime councillor.

The four take over the Malahat leadership at a time when a proposed natural gas liquefaction plant floating in the Saanich Inlet and the dumping of contaminated soil near Shawnigan Lake have strained relationships with nearby communities and other First Nations.

Chief Caroline Harry said she plans on repairing frayed relations "respectfully."

Harry said she has expressed concerns over the process that saw the Malahat support a natural gas liquefaction plant in Saanich Inlet near the Malahat reserve. But she was unwilling to state a position for herself, her council or her people.

"I have had some concerns and right now we [she and the council] are reviewing the whole process," she said.

The new leaders take over after a three-month period where the band was without a governing council. During that time, the Malahat shocked some neighbours by supporting the gas plant.

The plant is supposed to be built next to the Bamberton site on the west side of the Inlet, once home to a cement plant and company town that closed in 1980. The Malahat Nation announced it had bought the 525-hectare site in July. But the Aug. 20 announcement of the liquefied natural gas plant came as a surprise to First Nations on the eastern side of the Saanich Inlet: the Tsartlip, Pauquachin, Tsawout and Tseycum.

Tsartlip Chief Don Tom called the process leading up to the announcement “disrespectful and insulting.” On Friday, Tom said he was delighted to hear of Chief Caroline Harry’s determination to begin a respectful repair of relationships.

“I absolutely welcome any sort of bridging of mending of relationships,” Tom said, adding that the Malahat Nation has gone through a difficult year.

The announcement of Malahat support for the LNG plant came less than two weeks after previous Malahat chief Michael Harry had stepped down.

Concerns had surfaced over allegations that Michael Harry was receiving money from a company owned by Cobble Hill Holdings, operating as South Island Aggregates. The company was dumping contaminated soil at an old quarry in the Shawnigan Lake area near the Malahat summit — to the dismay of residents fearful of contamination of their water supplies.

The provincial government gave permission for dumping up to 100,000 tonnes a year, a decision upheld by the Environmental Appeal Board this year.

The Shawnigan Residents Association is agitating for a judicial review of the provincial and board decisions to allow the dumping of the contaminated soil in their area. It was this group that unearthed the payments to Michael Harry.

Michael Harry’s uncle, Tom Harry, was named as interim chief. But since then, most announcements have been made by the Malahat Nations’ paid CEO, Lawrence Lewis.

rwatts@timescolonist.com

Note: This is a corrected version of the story. The Malahat First Nation was without a governing council for three months.

- See more at: <http://www.timescolonist.com/news/local/new-chief-signals-new-direction-for-malahat-first-nation-1.2106281#sthash.edkEawuO.dpuf>

Justice Minister Jody Wilson-Raybould's big plans for Canadian law

By [Charles Mandel](#) in [News](#), [Politics](#) | November 10th 2015



Jody Wilson-Raybould photo by Elizabeth McSheffrey

At the height of the Idle No More movement in 2013, Jody Wilson-Raybould and other First Nations leaders sat across a table from then-Prime Minister Stephen Harper and his team in Ottawa.

“Outside, the streets were jammed with chanting First Nations protestors demanding the chiefs to walk away,” according to a story by The Canadian Press.

Wilson-Raybould — who was at the time a regional chief of the Assembly of First Nations — remained at the table with the prime minister. But Harper's dismissive attitude towards First Nations' concerns hardened Wilson-Raybould's resolve to run for the Liberals in the next election and help defeat a government that was blocking progress.

"My perspective in sitting there, in what I heard, was that our solutions weren't being listened to," Raybould recalled to The Canadian Press. "We have continuously faced a lack of openness and non-desire to actually really work in partnership when we have solutions to move forward."

Now, as the newly elected justice minister and attorney general, Wilson-Raybould has that chance to help redress many of the pressing issues facing First Nations — perhaps even some of the same one left unresolved from that 2013 meeting.

Missing and murdered Indigenous women a "priority"

Already, Wilson-Raybould has said the inquiry into missing and murdered Indigenous women is “a priority in our government.”

Wilson-Raybould told National Observer Sunday evening that she will work with both the Indigenous affairs minister and the status of women minister on the inquiry.

She described the lack of an inquiry under the Harper government as “a national and international disgrace,” and said root causes of poverty and marginalization must be addressed. During his term, Harper infamously said of the inquiry, [“It isn’t really very high on our radar,”](#) to be honest.”

The new attorney general also plans to turn her attention to the high number of Indigenous prisoners in the justice system. Howard Sapers, the country's prison watchdog, has been advocating that the issue needs to be addressed.

Sapers told the [Canadian Press last week](#) that Indigenous inmates comprise close to one in four of the prison population, and spend more time in custody and segregation cells. He said outcomes for these inmates continue to be far worse than for other offenders. In May, a CBC report found that Aboriginal women make up [one-third](#) of Canada's female prison population.

Wilson-Raybould agrees the system needs fixing.

“As a former prosecutor at the criminal court in Vancouver at Main Street, I witnessed a disproportionate number of Indigenous people in the justice system,” she said.

Wilson-Raybould's staff will be briefing her on a number of factors surrounding the issue, including revisiting the minimum sentencing policies Harper's government enacted, and giving judges greater discretion in determining offenders' sentences. They will also look at restorative justice.



Jody Wilson-Raybould at the swearing-in ceremony in November. Photo by Canadian Press

Nor are those the only issues Wilson-Raybould will face in her highly visible portfolio. The Toronto Star listed a number of upcoming legal challenges, including the drafting of an assisted suicide law, and dealing with Conservative government laws and policies that currently face constitutional or legal challenges.

Star writer Tonda MacCharles also included the niqab ban at citizenship ceremonies, allowing terrorists with dual citizenship to be stripped of their Canadian passports, mandatory minimum sentences for people convicted of growing small amounts of marijuana and amending Bill C-51.

Wilson-Raybould also reiterated to National Observer the Liberal Party's election promise to legalize marijuana. “In-depth briefings are needed regarding outstanding issues around this topic” so that the government can “move forward in a way that ensures that all voices are heard,” she said.

If it all sounds like a lot of difficult, complex work, well, it is — but by all accounts, Wilson-Raybould is more than up to the task.

A family of UBC Law School graduates

Born and raised in Vancouver, Wilson-Raybould is a member of the We Wai Kai Nation located at Cape Mudge Village on British Columbia's Quadra Island. When she was eight years old, Wilson-Raybould was bestowed with the name Puglaas during a naming potlach. The name means "woman born of noble people," and Wilson-Raybould uses it as her Twitter handle.

To find one of Wilson-Raybould's major influences, you need look no further than to her own family.

Her father, Bill, was a politician and activist; her mother, Sandra, a teacher. Bill studied law at the University of British Columbia. He served as president of the law school and was only the second First Nations person to graduate from it.

The first was Bill's cousin, Alfred Scow, in 1961. In a 2011 UBC Law Alumni Magazine profile, Bill said it was Scow's breakthrough that enabled him to attend and graduate. Scow set other precedents, too: he was B.C.'s first First Nations lawyer and the first First Nations judge appointed to the B.C. Provincial Court, where he served from 1971 to 1992.

While still in school, Bill held executive positions in a number of First Nations groups, including director of both the Union of B.C. Indian Chiefs and the Native Indians and the Law program. By his third year, he was working full-time as director of Aboriginal title and land claims for the B.C. Association of Non-Status Indians.

While vice-president of the Native Council of Canada in Ottawa in 1983, Bill worked as a negotiator at the First Constitutional Conference on Aboriginal Issues. According to UBC Law Alumni Magazine, he met with then Prime Minister Pierre Trudeau and helped draft and successfully negotiate the first and only amendment to Canada's Constitution.

That amendment was Section 35 of the Constitution Act, which expands the concept of consent regarding treaty rights and Aboriginal title, according to the alumni magazine.

The now famous video of Bill Wilson telling Trudeau that his daughter wants to be prime minister dates from that time.

In the 2011 alumni magazine profile, Wilson-Raybould said, "It was a foregone conclusion that I would follow in my father's footsteps." Both she and her sister graduated from UBC Law School.

"Dad encouraged us to be critical thinkers and to look at the world from all different perspectives. Law school seemed like the most appropriate place to be."

Wilson-Raybould became a member of the B.C. bar in 2000 and worked as a provincial crown prosecutor at the Main Street criminal courthouse in Vancouver's Downtown Eastside. In a Canadian Bar Association profile, writer Justin Ling noted: "Wilson-Raybould's experience as a provincial crown prosecutor means that she knows her way around a courtroom."

In 2003, Wilson-Raybould became a process advisor at the BC Treaty Commission, a body established to oversee the negotiations of modern treaties between First Nations and the Crown. The next year she became a commissioner, serving for nearly seven years.

First elected as a regional chief of the BC Assembly of First Nations in 2009 and re-elected in 2013, she championed the advancement of strong and appropriate governance for First Nations, fair access to lands and resources and improved education and individual health.

The evening of the federal election, the community of Cape Mudge gathered to watch a live feed of the race. When their former councillor won, everyone cheered. "Our community is certainly proud of Jody," Cape Mudge councillor Brian Assu declared in the Campbell River Mirror.

Trudeau's government placing a 'high priority on Indigenous issues'

Writing for the Canadian Bar Association, Justin Ling opined that "Trudeau's cabinet announcement came as a surprise to many who were expecting that a more experienced hand, like long-time Member of Parliament Dominic Leblanc, would take over the justice portfolio.

"But Wilson-Raybould's nod signals a clear sign that Trudeau's government is placing a high priority on Indigenous issues, and would be making a clear break from the Harper record on criminal justice."

To be sure, an indication of Wilson-Raybould's direction may be found on her campaign blog. There, she wrote that reconciliation is fundamentally about how Canada still struggles to accept the pre-existence of Aboriginal peoples as distinct societies — as Nations — with the assumed sovereignty of the Crown.

"Our highest courts have told us that we must do this, must reconcile through processes developed jointly between the Crown and Aboriginal peoples."

In her post, Wilson-Raybould calls for a national project that requires the full engagement and commitment of the highest level of government.

"To paraphrase the late Nelson Mandela, beyond the important and necessary work of truth-telling and of healing, reconciliation actually requires laws to change and policies to

be rewritten — where the legitimate political institutions of Aboriginal peoples are recognized and empowered, and the laws they make enforceable.”

"The future of Aboriginal peoples and all Canadians is mutually intertwined"

Wilson-Raybould proposes an overarching cross-government reconciliation framework, guiding all departments and ministries with support from the PMO. “What is needed, federally, is for the Crown to adopt a plan developed in partnership with First Nations, that, with all party support, survives the life of one government.

“To accomplish this requires leadership, a deep understanding of the issues and — above all else — political will.”

Concludes Wilson-Raybould: “We need lawmakers to realize how important it is that this transition be successful for all Canadians. The future of Aboriginal peoples and all Canadians is mutually intertwined.”

Wilson-Raybould leaves no doubt she has every intention of pursuing that reconciliation. She said she was pleased to see the diversity of the new parliament, which includes two Indigenous cabinet ministers and 10 Indigenous MPs.

“A diverse parliament will be conducive to varied beliefs and perspectives that will support greater debate,” Wilson-Raybould said. But she added that the prime minister must address outstanding issues with First Nations.

“This is one of those issues that must be discussed and debated across party lines,” she said.

How far Wilson-Raybould will get with her ambitious program is something only the future will tell. But one thing is for sure, this time around in Ottawa, on the Hill, she’s going to have a far more receptive audience than she did in 2013.

With additional reporting from Fram Dimshaw

Direct Link: <http://www.nationalobserver.com/2015/11/10/news/jody-wilson-rayboulds-steady-rise-top-job-justice>

Inuit orgs in Kitikmeot, Kivalliq regions to host elections Dec. 14

In the Kivalliq, David Ningeongan and Pujjuut Kusugak in two-way race for president



Kivalliq Inuit Association president David Ningeongan addresses the organization's annual general meeting last month in Rankin Inlet. Ningeongan is running for re-election next month. (PHOTO COURTESY OF THE KIA)

Beneficiaries in the Kivalliq and Kitikmeot regions will head to the polls Dec. 14 to elect executive members for their birthright organizations.

Two candidates have stepped forward to run as president of the Kivalliq Inuit Association ahead of that election.

Incumbent president David Ningeongan, [first elected in 2012](#), is seeking re-election next month.

He'll face competition from Pujjuut Kusugak, a former teacher and mayor of Rankin Inlet, who has more recently worked as a consultant for Agnico Eagle Mines.

Eligible Inuit voters in the Kitikmeot will vote Dec. 14 for two vice president positions at the Kitikmeot Inuit Association: vice president of wildlife and environment, as well as vice president of economic development.

Candidates for wildlife and environment include Attima Hadlari of Cambridge Bay and Jayko Palongayak of Kugluktuk.

And there are five candidates running for vice president of economic development: Charlie Lyall of Taloyoak, Peter Akkikungnaq of Gjoa Haven, Joseph Aglukkaq of Gjoa Haven, Bob Aknavigak of Cambridge Bay and Jean Evalik of Cambridge Bay.

Each elected VP will serve a four-year term.

Also on Dec. 14, eligible Inuit beneficiary voters will choose a new board member to represent Cambridge Bay on the KIA.

That position was left vacant when Bob Aknavigak resigned earlier this year.

Candidates are Jeannie Evalik, John Kaiyogana, Margo Neglak and Andre Otokiak.

Inuit beneficiaries 16 years and older are eligible to vote Dec. 14, or in advance polls to be held Dec. 7.

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674inuit_orgs_in_kitikmeot_kivalliq_regions_to_host_december_elections/

Angus eager to take on new role as indigenous affairs critic

By [Alan S. Hale](#), The Daily Press

Thursday, November 12, 2015 4:28:58 EST PM



MP Charlie Angus, seen here celebrating last month's election victory in Timmins-James Bay, has been appointed the NDP's critic of indigenous affairs.

TIMMINS - Now that the almost festive atmosphere that surrounded the appointment of the Justin Trudeau Liberal government's cabinet has dissipated, the NDP has now rolled out their shadow cabinet appointments, and Timmins-James Bay MP Charlie Angus has been made the Critic for Indigenous Affairs.

Angus says his appointment to the portfolio comes at a time when the issues of Aboriginal and First Nations people are being taken more seriously in Ottawa than ever before.

“What became clear during the last election is that Canadians really want some of these issues settled finally,” said Angus. “They want to know that First Nations have a proper education system on their reserves, they’re tired of the Third World water conditions, and they want the issue of missing and murdered Aboriginal women dealt with by a public inquiry.”

Although the previous Conservative government had a good working relationship with the last National Chief of the Assembly of First Nations, Sean Atleo, its relationship with many other

Aboriginal groups was frosty at best. The Grand Chief of the Nishnawbe Aski Nation, Alvin Fiddler, has on more than one occasion described their relationship with the Harper government as “toxic” and “adversarial.”

Angus said with a new government in Ottawa, there is an opportunity to move forward on problems that have plagued the First Nations in Canada for decades, if not centuries. As Indigenous Affairs Critic, he plans to try and make sure the Liberal don’t squander the opportunity to resolve some of the long-standing issues.

“I think one of the reasons Tom (Mulcair) asked me to take on this role was that I have been really focused on a few key areas, like education,” said Angus. “There are practical and realistic steps we can take to deliver proper education

“We can’t have any more governing-by-press-release, saying, ‘We hope.’ It’s no longer aspirational at this point.

“My role in Opposition is to say, ‘What’s the plan? How are we going to move forward?’”

Back in 2014, the Conservatives tried to take on the issue of the poor conditions and quality of education on reserves across Canada. The government put forward a bill called the First Nations Controlling First Nations Education Act, the content of which had been negotiated with Atleo and the AFN.

The bill was roundly rejected by the chiefs of many communities. Some said the bill did not go far enough on the new money it promised and that the community control over education was an “illusion.”

Other chiefs rejected the bill on the grounds that the AFN did not have the authority to negotiate a deal on behalf of all First Nations.

The controversy surrounding the bill and Atleo’s role in creating it eventually caused the National Chief to resign.

Angus believes the biggest problem with the Conservative’s attempt at First Nations education reform was that they were trying to create a one-size-fits-all solution.

“There were some elements in their bill that were positive, and there were some fundamental problems,” said the MP. “You cannot have a one-size-fits-all solution. The differences in the educational needs across Canada are extraordinary — from the isolated communities along James Bay to the almost urban communities like Six Nations.”

When asked if that meant that the federal government should negotiate a separate education agreement with each of the 617 different First Nations within Canada, Angus said it wouldn’t need to go that far and espoused a more regional approach similar to provincial school boards.

“There are a lot of really good education models out there, but one-size-fits-all doesn’t even work inside Ontario. We have urban school boards and rural school boards, so we already have that recognition at the provincial level. At the federal level, what might work in a Southern Ontario reserve may not work in upper Treaty 9 where they don’t have the same access to education resources.”

Another major issue during the past election for First Nations was the creation of a public inquiry into missing and murdered Aboriginal women in Canada. Former Prime Minister Stephen Harper refused to hold an inquiry, arguing during the campaign that the issue was a law-and-order problem and that most cases had been solved.

Prime Minister Trudeau has promised to establish an inquiry, but Angus said the families and communities of the women need to be consulted before that happens. But once everything is ready, the goal of an inquiry should be to find the root causes of the problem.

“This has to be an inquiry that is given the task of addressing the factors that have fed into this,” said Angus. “How many children placed in the child welfare system end up going into the sex

trade and getting killed? Do we have the same sense of urgency when an Aboriginal youth goes missing as opposed to a non-indigenous youth?

“There are a lot of complex social dynamics that we will have to start to unpack. So we need an inquiry with a full mandate, full resources, and the ability to talk at the provincial and territorial levels as well.”

British Columbia had a similar inquiry into missing and murdered Aboriginal women, which concluded in 2012. The province is the home of the Highway of Tears where many women have gone missing while hitchhiking, as well as the Downtown East Side of Vancouver where many Aboriginal women end up working in the sex trade and were preyed upon by the serial killer Robert Pickton for years.

Despite the multi-year inquiry, the issue remains a problem in B.C. When asked how a federal inquiry would make any difference, Angus said it will be the job of the Opposition to make sure the findings and recommendations from the inquiry are acted upon.

“That’s the role of Opposition: to say ‘We learned this, these are the recommendations, what has been done,’ he said. “We will make sure the practical steps coming out of those findings that can be followed through on are followed through on.”

Direct Link: <http://www.timminspress.com/2015/11/12/angus-eager-to-take-on-new-role-as-indigenous-affairs-critic>

Saskatchewan Metis group asks feds to restore funding before it holds assembly

The Canadian Press

Mon, 9 Nov 2015 17:54:00 CST

SASKATOON - A Metis group that had its federal funding halted a year ago wants the money restored.

The Metis Nation-Saskatchewan's constitution requires that two legislative assemblies be held each year.

The group hasn't held one in five years and that's why Ottawa withdrew its funding.

MSN treasurer Louis Gardiner says the group needs funding to pay outstanding bills and meet multi-year funding agreements made with the previous government.

Gardiner says several people have sent letters to Prime Minister Justin Trudeau asking him to meet with the group on this issue.

A grassroots group is planning an assembly for Dec. 11-13 in Saskatoon.

In September, a Saskatchewan judge found that Metis president Robert Doucette failed to prove that other members of the organization ignored a court order to call a Metis legislative assembly.

(CJWW)

Direct Link:

http://www.mysask.com/portal/site/main/template.MAXIMIZE/?javax.portlet.tpst=11e9920d8e416ea3d484bd1050315ae8_ws_MX&javax.portlet.prp_11e9920d8e416ea3d484bd1050315ae8_viewID=story&javax.portlet.prp_11e9920d8e416ea3d484bd1050315ae8_topic_display_name=Saskatchewan%20News&javax.portlet.prp_11e9920d8e416ea3d484bd1050315ae8_topic_name=Saskatchewan&javax.portlet.prp_11e9920d8e416ea3d484bd1050315ae8_news_item_id_key=35263043&javax.portlet.begCacheTok=com.vignette.cachetoken&javax.portlet.endCacheTok=com.vignette.cachetoken

Aboriginal Sports

Inuit NHL player Jordin Tootoo says Alexandre Burrows disparaged him



New Jersey Devils right wing Jordin Tootoo (22) fights with Vancouver Canucks right wingers Alexandre Burrows (14) and Derek Dorsett (15) during the second period of an NHL hockey game, Sunday, Nov. 8, 2015, Newark, N.J. The Devils won in overtime 4-3. (AP)

By [The Associated Press](#) | [Wire reports](#)

on November 09, 2015 at 9:38 AM

NEWARK, N.J. — New Jersey winger Jordin Tootoo said Vancouver's Alexandre Burrows made disparaging comments about his "personal life and family" during the Devils' 4-3 overtime victory Sunday night.

Tootoo, the first Inuit player to make it to the NHL, said Burrows made the comments while they were serving penalties in the second period.

Tootoo said the remarks were "classless and unacceptable in this day and age." He said he challenged Burrows to a fight and Burrows declined. Tootoo did fight Derek Dorsett.

The 32-year-old Tootoo entered the NHL/NHLPA Substance Abuse and Behavioral Health Program in December 2010 because of an alcohol problem. His brother, minor-

league hockey player Terence, committed suicide in 2002 following an arrest for drunk driving.

"I have no respect for that guy," Tootoo said about Burrows. "Nor should the NHL. They shouldn't tolerate stuff like that."

Burrows talked to the media at the same time Tootoo was speaking, and wasn't available later to respond to Tootoo's comments.

Direct Link: http://www.mlive.com/sports/2015/11/inuit_nhl_player_jordin_tootoo.html

Burlington sports equipment drive benefits First Nations youth



Pictured here are some of the organizers of a sports equipment drive for First Nations communities during the fourth annual event in Burlington in 2013. The 2015 equipment drive is Nov. 14 from 9 a.m.-1 p.m. at Mainway Arena.

Burlington Post, Nov 11, 2015

Make some room in your house or garage by donating new or slightly used sporting equipment to a good cause.

The Winch Group Benefits Consultants Inc. of Burlington is holding its 6th Annual Community Sports Equipment Drive on Saturday, Nov. 14, from 9 a.m.-1 p.m., at Mainway Arena, just east of Walker's Line.

Volunteers will be accepting new and gently-used sports equipment and cash donations.

The equipment is packed into trailers provided by the Ontario Provincial Police for transport to Northern Ontario First Nations communities.

For the past five years, thousands of pieces of used equipment have been donated to benefit young people in remote Northern Ontario First Nations reserves.

This year's donations are going to Lansdowne House, Fort Albany, Kashechewan and Attawapiskat First Nations.

On Saturday, all corporate donations and proceeds from an onsite barbecue will be directed to the Halton Children's Aid Society to help fund sport and extracurricular activities for local children in need.

Last year's barbecue funds contributed more than \$1,500 to the Halton CAS Futures program that supports mentoring, life skills and tutoring opportunities to youth in care.

"Numerous studies have shown that participation in sport and recreation at a young age builds confidence and self-esteem," states a press release from the Winch Group.

Lindsay Webb, a Winch Group partner and organizer of the equipment drive, said she enjoys delivering the sporting equipment personally and seeing its impact.

"Last year, we collected over 40 bicycles at the drive and it was a huge hit with the children — along with over 100 bags of hockey equipment and other sporting goods," said Webb.

"Many OPP members throughout the province are active volunteers in local minor sports, whether as coaches, referees, or organizers," said Sgt. Kevin Morgan of the Hwy. 407 Detachment of the OPP's Highway Safety Division, who co-ordinates the transportation and distribution of donated equipment with members of the OPP's Aboriginal Policing Bureau.

"This initiative is a great way for us to reach out and support First Nations youth who can really benefit from the equipment," he added.

The Winch Group covers all costs related to the equipment drive and the transportation of donated items to the First Nations settlements.

For more information about the equipment drive, contact Webb by email at l.webb@winchgroup.com or call 905-639-4287, ext. 29.

Direct Link: <http://www.insidehalton.com/news-story/6111611-burlington-sports-equipment-drive-benefits-first-nations-youth/>

First Nations Chief Endorses A Blackhawks Logo Redesign Centered On An Actual Black Hawk

November 11, 2015 4:22 PM

(CBS) There's been some mild debate regarding the Blackhawks' Indian head logo as culture changes and attitudes evolve toward the use of such images.

Now, there's a new idea that's drawn some attention.

Quebec's top First Nations chief, Ghislain Picard, has endorsed the use of a new logo designed around an actual black hawk rather than an Indian head, [CBC News in Canada reported last week](#). Picard is on record as saying the Blackhawks' logo is just as offensive as that of the Redskins in the NFL.

Below is a look at the proposed logo redesign that has circulated online and gained some support.

The Blackhawks' iconic Indian head logo is representative not of a man or a people first, but rather a World War I machine gun battalion that was named after a man – Black Hawk – who was leader of the Sauk tribe in the early 19th century.

Direct Link: <http://chicago.cbslocal.com/2015/11/11/first-nations-chief-endorses-a-blackhawks-logo-redesign-centered-on-an-actual-black-hawk/>

Vancouver Island First Nations Snowboard Team ready for new season



Knowlton Griffiths of the Vancouver Island First Nations Snowboard Team in action.
— *image credit: PHOTO SUBMITTED*

by [Contributed - Comox Valley Record](#)

posted Nov 11, 2015 at 3:00 PM

The Vancouver Island First Nations Snowboard Team (FNST) will be gearing up to hit the slopes of Mount Washington for their 10th year.

The program selected aboriginal youth between the ages of 12- 19 with the opportunity to learn and develop their snowboarding skills. Coaching/instruction and Mount Washington lift passes are provided.

“The recreation program is provided free to the selected FNST members,” says Kim Leming, Vancouver Island FNST Director. “In exchange, aboriginal youth are expected to be in good standing in school and community, be drug and alcohol free, and be willing to commit for the full season.”

Past Vancouver Island FNST participants have come from the Comox Valley, Parksville, Qualicum and Campbell River areas. Many volunteers have made it possible for the program to succeed the last nine years, as well as the support of Mount Washington and their staff.

“I’m very proud of these youth, and that our athletes today are the leaders of tomorrow,” says Leming. More information on the First Nations Snowboard Team is at FNriders.com

There is still a couple weeks left to apply for the 2015/2016 FNST season. Application packages are available by contacting Leming via email: vancouverisland.fnst@gmail.com and can be sent back by Nov. 26.

Direct Link: <http://www.comoxvalleyrecord.com/sports/345171312.html>

Energy, the Environment & Natural Resources

NEB rules will stifle Aboriginals' opinions during pipeline consultation

Christopher Curtis, Montreal Gazette

Published on: November 6, 2015 | Last Updated: November 6, 2015 12:41 PM EST



File photo: The Energy East pipeline proposed route is pictured as TransCanada officials speak during a news conference in Calgary, on Aug. 1, 2013. Jeff McIntosh / THE CANADIAN PRESS

Aboriginal people testifying about TransCanada's Energy East pipeline next week aren't allowed to put forward scientific evidence or express opinions on the project.

These are some of the ground rules for hearings into the \$12-billion project next Monday in Regina. As part of Canada's legal obligation to consult with First Nations on pipelines, the National Energy Board will hear "oral traditional evidence" from aboriginal groups this November and December.

The groups are allowed to talk about their creation myths, their historic use of territory that would be affected by the pipeline, and recite oral histories. But they won't be able to talk about science and the effects that a potential oil spill might have on traditional lands.

The Montreal Gazette obtained a letter sent Monday to the NEB, in which TransCanada's lawyers insist the regulatory board enforce its rules for these types of hearings. The list of restricted speech includes "questions that require an answer" from the company, "rhetorical questions" and "perspectives of others, whether obtained from news clippings, personal discussions, or written materials."

In the TransCanada letter, the company expresses concerns that indigenous groups will include consultants and legal counsel in their presentation — a violation of the NEB's policy. The company will have its lawyers on site Monday to ensure things go smoothly.

First Nations leaders say there's no point to next week's testimony if aboriginal people can't introduce science-based evidence into the discussion. Under its current format, the oral traditional evidence hearing is little more than a ceremonial and largely meaningless process, said one aboriginal chief.

"You can't divorce traditional testimony and our traditional knowledge of the land from science," said Serge Simon, Grand Chief of the Kanesatake Mohawk Council and an ardent opponent of the pipeline. "Those two things are linked. We didn't survive for 10,000 years on this continent, on this land without science-based knowledge."

Aboriginal groups can present scientific evidence before the NEB but only during the board's formal hearings, which could begin next year. Though the NEB and TransCanada provide funding for some aboriginal studies of the project, many First Nations can't afford to independently assess the pipeline's effect on their land.

The NEB has a Constitutionally-bound mandate to consult with First Nations over the project and aboriginal groups argue those consultations shouldn't occur alongside industry stakeholders and other groups set to testify at the formal hearings.

A TransCanada representative defended next week's oral hearings, saying they are an essential part of the consultation process.

"It is valuable for us to hear the stories, lessons and knowledge from Aboriginal communities passed on from generation to generation, as we continue to plan the Energy East Project," said Mark Cooper, a spokesperson for TransCanada. "Elders and knowledge holders are the key sources for the information. We think a venue that supports this open dialogue is important and we are fully supportive of it."

The NEB reiterated this point.

"We hope to hear testimony about sacred sites, ceremonial sites, traditional land use and water use through which the pipeline would pass," said Katherine Murphy, a

communications officer with the NEB. “This testimony is an early engagement process where these groups come in and provide us with these oral traditions. It’s something unique that we do.”

Though a start date on construction of the 4,600 kilometre proposed pipeline remains uncertain, Energy East would link the Alberta oilsands to a terminal in Eastern Canada. The structure would carry upwards of 1 million barrels of oil across the country each day.

Direct Link: <http://montrealgazette.com/news/national/neb-rules-will-stifle-aboriginals-opinions-during-pipeline-consultation>

Yukon First Nations leader Ruth Massie invited to COP21

Ruth Massie to join Yukon premier and opposition leaders at Paris climate summit

[CBC News](#) Posted: Nov 09, 2015 2:27 PM CT Last Updated: Nov 09, 2015 2:39 PM CT



'We've been talking about reconciliation for some time,' said CYFN Grand Chief Ruth Massie. (Nancy Thomson/CBC)

It's not exactly a novel idea, to fly to Paris and attempt to salvage a troubled relationship.

But the Yukon government and the Council of Yukon First Nations are hoping to do just that — thawing relations as they talk about thawing permafrost.

Premier Darrell Pasloski has invited CYFN Grand Chief Ruth Massie to join the Yukon delegation to the Conference of the Parties (COP21) — the Paris climate summit that gets underway later this month.

For Massie, it's a welcome gesture and a positive sign.

"We've been talking about reconciliation for some time and I'm pleased to get it started," Massie said.



Pedestrians walk in front of posters for the forthcoming COP 21 World Climate Summit in Paris, France. The conference starts on Nov. 30. (Reuters/Philippe Wojazer)

The Yukon government and First Nations leaders have had a fractious relationship in recent years, clashing over Bill S-6, fracking policy and the Peel watershed land use plan. First Nations have said the government doesn't consult them on key issues, or ignores their input.

Changing seasons

In a statement, Pasloski said Massie's attendance in Paris will help bring "a broader Northern perspective to COP21."

"It would be nice to share some of our traditional knowledge on what we see as affecting climate change, or the effects of climate change, up here in the North," Massie said.

"Usually you can tell the seasons. Now, it's pretty tough to see what season it is some years."

Besides Massie and the premier, the Yukon delegation will include NDP leader Liz Hanson and Liberal leader Sandy Silver, Climate Change youth ambassador Sabrina Clark, and other officials from Yukon's environment department.

It's not clear yet what will come out of the Paris talks, but Massie thinks it can only be good for CYFN.

"It may give us an opportunity to talk about other subjects that we mutually should be chatting about anyways," she said.

Direct Link: <http://www.cbc.ca/news/canada/north/cyfn-chief-ruth-massie-invited-to-cop21-1.3310949>

First Nations and 70 Others Say No to LNG Tankers in Sensitive B.C. Waters

[ICTMN Staff](#)

11/10/15

The First Nation that became known last May for turning down a copy billion offer to site a liquefied natural gas (LNG) terminal on their territory has been joined by 70 indigenous leaders, scientists, environmental organizations and other groups asking Prime Minister Justin Trudeau to reject a project whose test drilling is under way.

Since the 1970s, industry has attempted to site a Liquefied Natural Gas (LNG) terminal on Lelu Island and Flora Bank, key salmon-spawning habitat off British Columbia and

home to more than a dozen First Nations. With Trudeau in office, those opposing the most recent proposal, which had been moving forward under the administration of Prime Minister Stephen Harper, are speaking out in hopes of gaining an ear.

On November 9 Lax Kw'alaams Hereditary Chief Yahaan (Donald Wesley) wrote a [letter to Trudeau](#) asking that the project, the Pacific Northwest (PNW) LNG plant, be halted. Yahaan is one of dozens of people who have been camped out on Lelu Island since August, turning away geotechnical contractors working for PNW LNG, the groups noted in a statement. He's the hereditary chief of the Gitwilgyoots, "people of the kelp," which is part of the Tsimshian Nation, a group of nine allied tribes of Lax Kw'alaams whose members live along the lower Skeena River and on the north coast of British Columbia, the letter stated.

"PNW LNG is poised to cause irreparable damage to the second-largest wild salmon run in Canada, and potential catastrophe for the fisheries economy thousands of people depend on," Yahaan wrote in a letter addressed to Trudeau and Environment Minister Catherine McKenna.

The 70 signatories include the elected Lax Kw'alaams Band Council, the Union of B.C. Indian Chiefs, and leaders from Gitksan, Gitanyow, Wet'suwe'ten, Tsimshian, Fort Nelson and Salteau First Nations, as well as renowned environmentalists David Suzuki, Wade Davis, Alexandra Morton and Barb Faggetter, the statement highlighted.

"This is the first time that such widespread and unprecedented agreement has been reached in B.C. on LNG," said Greg Horne of the Skeena Watershed Conservation Coalition in the groups' statement. "From every corner of the province, we are all in agreement that Lelu Island and Flora Banks is the worst possible spot on the north coast to site an LNG facility."

They were also joined by the Haida Nation, which passed a resolution with broader scope "expressing opposition to British Columbia's LNG agenda and demanding that the mass export of any fossil fuel through its territory be prohibited," according to a statement on November 9.

"If LNG is developed on the north coast we could see large LNG tankers passing through Haida territorial waters," the nation said. "Presently there are no adequate provincial or federal emergency response systems in place if a ship were to founder."

"Should there be an accident our environment and way of life will experience significant damage," said Haida Nation President Kil tlaats 'gaa *Peter Lantin*, also invoking the new possibilities for nation-to-nation relationships between Indigenous Peoples and the Canadian government. "Our goal is to establish a world-class, leading-edge, regional shipping management plan. In achieving this, reconciliation between the Crown and First Nations, will also be advanced."

Those opposing the Lelu Island facility specifically said they are not against development but rather the location. [The United Fisherman and Allied Workers Union \(UFAWU\)](#) and coastal conservation groups echoed the same request to Trudeau in a separate letter, sent the same day.

"Of all the thousands of miles of coastline, they chose the one location most critical for Skeena salmon", said Des Nobels, Northern Outreach Coordinator, T. Buck Suzuki

Environmental Foundation, and one of the union letter's signatories. "We urge you to reject this project outright because mitigation will not be possible. The importance of this specific site is long standing common knowledge in the scientific community."

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/10/first-nations-and-70-others-say-no-lng-tankers-sensitive-bc-waters-162381>

Drought causes salmon shortage for Island First Nations

Posted By: [Skye Ryan](#) on: November 09, 2015 In: [News](#)

Island Salmon are reaching their spawning grounds after all this fall, after a record summer drought that threatened the run's survival in the Cowichan River.

But lingering effects of this summer's drought and the closure of the food fishery are now hitting home, as Cowichan Tribes struggles to find enough fish to feed its people.

Taking eggs from spawning chinook salmon, Don Elliott Jr. feels like he's really doing something for his people of Cowichan Tribes. Completing the circle of life for struggling stocks at Cowichan Hatchery to ensure, the run stays alive for generations to come.

"Then you know ok these are gonna be okay. It's a really good feeling. Then when I get closer and closer to our quota then I stop worrying," says Elliott.

And as soon as they're done emptying the salmon bellies here, the fish are smoker bound to Frank Wilson's.

"I think it's very important for all of us to have the salmon running all the time," Wilson says.

Kindling the First Nations Tradition of living off the land, that was almost entirely closed down by this year's record drought and low water levels.

"It enables them to ensure that there's food on the table through the winter, says Cowichan Tribes Chief William Seymour.

But to save the run that looked on the brink of disaster the fishery was closed all summer. And now the lack of salmon is hitting home.

"Yeah food fisheries were quite low in this area and coast wide I think because of the runs," says Fisheries and Oceans consultant Shawn Kerr.

And now Cowichan Tribes is scrambling to find salmon to feed them, with the run almost completely over.

"We're getting pretty low eh," says Wilson showing his salmon smoker.

So the band is actually considering hiring boats to go out on the ocean to fish for salmon still out there... a high price, but a necessary one says Chief William Seymour.

"We need to look at securing more fish. So that our people are able to smoke it or can it. Or whatever it is they need to do to put food on their table."

Meantime, at the hatchery Elliott and his crew will work to incubate the eggs that have been fertilized today.

“Then I fulfilled my obligation to DFO and Cowichan Tribes, and can’t feel any better than that,” says Elliott.

Keeping the food source of his people and ancestors, alive and running in this river, even when water levels are up against them.

“If there’s a hatchery there will always be fish for the people. ”

Direct Link: <http://www.cheknews.ca/drought-causes-salmon-shortage-for-island-first-nations-121748/>

New video uses poetry, Inuit culture to promote marine park

"We had to be able to come from the heart"

SARAH ROGERS, November 10, 2015 - 2:00 pm



The short film on Lancaster Sound, or Tallurutiup Tariunga, hopes to share with southern audiences what makes the region so important to Inuit.

A new short film hopes to convince Canadians that Nunavut’s Lancaster Sound deserves protection.

Oceans North Canada just released a four-minute film filled with sweeping views of the body of water that separates north Baffin Island from Devon Island, an area known for its rich biodiversity and abundant marine life.

Oceans North, along with many Inuit in Nunavut, have for years pushed the federal government to create a national marine conservation area in the region, which would protect the sound’s oil-rich seabed from resource extraction.

Lancaster Sound is called Tallurutiup Tariunga in Inuktitut, after the tattooed chin of a woman said to be visible in the surrounding cliffs.

Narrated by Jeannie Arreak-Kullualik, the film is set to poetry by Laakkuluk Wiliamson Bathory, written to reflect what the region means to its people:

*“The land is now branded with place names
Of Englishmen who saw only emptiness
Shivering in their buttoned-up pea coats
They lay claim
Pond, Bylot, Baffin and Lancaster
But our home has always been a peopled place
When we hunt in our boats
Seals bob up in the spaces between waves
The animals feed us
While she dances in raucous celebration
Was it here, Nuliajuk, that you were born
In fury and in awe?”*

Chris Debicki, Nunavut project director at Oceans North, said the organization sought a new approach to the decades-long struggle to ensure protection for the region.

“It’s always a challenge to find a way to talk about ocean conservation in a way that resonates... both in Nunavut and with southern audiences,” he said.

“We felt that in order to reach hearts, we had to be able to come from the heart.”

The timing wasn’t intended, but worked out just right, Debicki said, as the release coincides with a new federal government in Ottawa.

Although Prime Minister Stephen Harper’s outgoing government announced [proposed boundaries for a national marine conservation area in 2010](#), that process stalled in recent years.

Now the new Liberal government has pledged to protect the area. That’s a promise that Debicki hopes to see through in the near future.

The film has already succeeded in part; it was named as a finalist at the Banff Film Festival, where it screened Nov. 7 and Nov. 8.

Tallurutiup Tariunga is home to a number of species at risk, including the narwhal and polar bear, along with about a quarter of the world’s beluga population. It also supports the largest seabird colonies in the Canadian Arctic.

But the sound’s seabed is said to contain 13 trillion cubic feet of natural gas and 4.5 billion barrels of oil, making it a target for development.

You can watch the film in Inuktitut or English [here](#).

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674new_short_film_uses_poetry_inuit_culture_to_call_for_ocean_conservation/

Here's What Caused a Pipeline Rupture That Blasted a Huge Crater in the Alberta Oil Sands

By [Hilary Beaumont](#)

November 12, 2015 | 9:38 am

In October 2013, a TransCanada natural gas pipeline near Fort McMurray, Alberta ruptured, projecting pieces of pipeline 130 meters away, and blasting a 50-meter-long crater in the ground. Now, an [investigation](#) by the Transportation Safety Board (TSB) has found the company was operating the pipeline over its design limits because of a miscommunication at the time the pipeline was built.

TransCanada, which was dealt a blow last week by US President Barack Obama's rejection of its Keystone XL project, [said](#) it will use the 2013 pipeline incident as a "learning opportunity."

The company is hoping to build the longest proposed pipeline in North America, known as Energy East, but the project has yet to be approved by the National Energy Board (NEB).

Unlike the giant fireball that erupted from a TransCanada pipeline in southern Manitoba in 2014, the natural gas that escaped from the North Central Corridor (NCC) pipeline did not ignite, according to the TSB report released last week. And unlike the Manitoba line, which was half a century old, the NCC line was not even five years old when it ruptured.

Built in 2008, the 300-kilometer pipeline cut through the Lubicon Cree First Nation, though indigenous residents opposed it. The line began carrying natural gas in the spring of 2009.

The TSB investigation into the rupture found that in the 50 days leading up to the NCC line rupture, the pipeline had been operating at a temperature between 42 and 48 degrees Celsius — but it was never designed to operate at such a high heat. The contractor hired by TransCanada had tested it using a maximum temperature of 45 degrees Celsius when it actually should have been tested at 58 degrees Celsius.

According to the report, the person or persons responsible for the mistake never communicated the problem during the design process, so "the design did not properly account for the threat of thermal expansion." TransCanada did not catch the mistake. The

TSB can only investigate what occurred and it's up to the NEB to decide if any further enforcement action is required.

The rupture stopped the flow of natural gas to two oil sands companies who use the gas to produce bitumen and convert it into crude, [according](#) to the Financial Post.

No one was hurt. The closest residence, other than a nearby hunting cabin, was 50 kilometers away.

The rupture took place on traditional Cree territory, and nearby First Nations were notified.

"It's exactly for these reasons that the Lubicon Cree opposed this pipeline, because we knew there are devastating impacts to the land due to these explosions, especially natural gas," Greenpeace campaigner and member of the First Nation Melina Laboucan-Massimo said.

"Because it's a volatile gas, the explosions are what's really scary."

"We knew there would be possible dangers associated with the construction of the pipeline," she said. "It just shows that for good reason our nation was concerned."

"These are dangerous pipelines, it's dangerous when they're running beyond their limits ... that's a scary thing."

Following the NCC rupture, TransCanada took nine safety actions, including checking the pipeline for deformations, adding wrap to the pipeline to increase its yield strength, developing a model to assess thermal expansion, and initiating a research program to improve quality assurance.

The NCC line was also the subject of allegations by a TransCanada employee who blew the whistle on the company to the NEB in September 2014. He made 16 allegations about the company not following the rules, and the NEB found six of those allegations were partially substantiated. But the NEB could not find evidence to back up his four allegations about the NCC line.

More than 300 "reportable incidents," including ruptures, leaks, fires, explosions, serious injuries and one death, have occurred at TransCanada-owned facilities since 2008, according to NEB data.

Direct Link: <https://news.vice.com/article/heres-what-caused-a-pipeline-rupture-that-blasted-a-huge-crater-in-the-alberta-oil-sands>

Critically low salmon returns prompt B.C. First Nations to call for meeting

THE CANADIAN PRESS November 12, 2015 12:14 PM



Spawning sockeye salmon are seen making their way up the Adams River in Roderick Haig-Brown Provincial Park near Chase on Monday, Oct. 13, 2014. Members of the First Nations Wild Salmon Alliance in British Columbia have written to federal Fisheries Minister Hunter Tootoo, requesting an urgent meeting to discuss plunging salmon returns in the province's rivers.

VANCOUVER - Members of the First Nations Wild Salmon Alliance in British Columbia have written to federal Fisheries Minister Hunter Tootoo, requesting an urgent meeting to discuss plunging salmon returns in the province's rivers.

The alliance's Chief Bob Chamberlin says six million sockeye salmon were forecast for the Fraser River this year, but only two million fish arrived, while 14 million pink salmon were expected, but barely one-third showed up.

The collection of B.C. First Nations that work to protect wild Pacific salmon stocks says the decline comes as the provincial government approves an increase of industrial effluent into the Fraser.

Chamberlin says Tootoo must take immediate action, including a moratorium on all salmon aquaculture ventures on the West Coast.

Elsewhere in B.C., the Tsilhqot'in and St'at'imc nations have joined forces to protect mule deer migration trails in a narrow strip between the Fraser River and South Chilcotin Park, northwest of Lillooet.

The two nations have banned Tolko Industries from further logging in the region, saying they have not given consent for such extensive cutting.

Read more:

<http://www.vancouversun.com/news/metro/critically+salmon+returns+prompt+first+nations+call+meeting/11512124/story.html#ixzz3rK2gIOrx>

Leaders consider draft transportation, mining policies



Minister of Northern Development and Mines Michael Gravelle (left) led a two-day Northern Leaders Dialogue, a semi-annual meeting with regional leaders to discuss progress on the Northern Growth Plan.

By Jon Thompson, tbnewswatch.com

THUNDER BAY -- Regional leaders have completed a two-day analysis of programs and policies the province intends to unveil for Northern Ontario.

Transportation, agriculture, mining and forestry were all discussed at the Northern Leaders' Dialogue at the Valhalla Inn over Monday and Tuesday. The semi-annual meetings are designed to update elected officials on the Northern Growth Plan's progress and allow for input regarding next steps.

"This is a great opportunity certainly from the province's perspective to work as closely as I do with the municipal, First Nations and Metis Nation is vital, I think, to us making the best kinds of decisions," said Minister of Northern Development and Mines, Michael Gravelle, whose office oversees the Northern Growth Plan.

Gravelle used the opportunity to finalize feedback on the upcoming Multi-modal Transportation Strategy and collect input on how to revitalize the province's Mineral Development Strategy.

Northwestern Ontario Municipal Association president Dave Canfield pointed out municipal, First Nations and Metis leaders walk a different beat than lawmakers and policy advisors in Queen's Park. He valued the opportunity to compare notes with other northern leaders as they presented their perspective to the provincial ministry with the

governing authority over the north.

“I don’t know how many times in the last two days people have said, ‘hold on a minute there. These regulations are not good for us. These regulations are creating issues. This is what we think should happen,’ and that has been a big part of this,” Canfield said.

“Since we’ve started these meetings, it has gotten better.”



While Gravelle reflected on how to mitigate the climate change impacts of a pan-northern air, road, rail and water transportation strategy for Northern Ontario, Canfield was focused on developing publicly-funded, small-scale transportation to replace the failing private bus industry.

“The fact is, we don’t need million-dollar motor coaches to transport our people. We could have a \$50,000, 12-passenger van could do the same thing realistically – and it’s affordable,” Canfield said.

“It can get the people in the small communities, whether it’s Fort Frances or Sioux Lookout to the regional hospital in Thunder Bay.”

Self-described “road warrior” and Couchiching First Nation Chief Sara Mainville agreed, adding travel to the Thunder Bay Regional Health Sciences Centre is a major expense for members of her community.

When it came to development and communication with the province, Mainville advocated for the model her community developed with the nearby New Gold mine, which is providing considerable employment for Area One First Nations.

To develop those relationships and ensure Treaty and Aboriginal rights are respected, she said, senior levels of government need to commit the resources necessary for capacity-building in the First Nations of Northern Ontario.

“I have a stack of letters asking me to engage in consultation and it’s just not enough. Notification of things that are happening is just not enough,” she said.

“We have a really good new relationship coordinator in Couchiching as many First Nations do but they’re just inundated in notification requests and information gather and it’s not really substantive discussion on how our Aboriginal rights are impacted by these

projects. We have to self-fund these things and we just don't have enough resources to do that."

Direct Link:

http://www.tbnewswatch.com/News/377129/Leaders_consider_draft_transportation_mining_policies

Land Claims & Treaty Rights

'Yukon suffered a core loss': First Nation's lawyer

While Wednesday's Yukon Court of Appeal decision on the Peel Watershed presents mixed results for First Nations, it's fundamentally a loss for the Yukon government, according to Jeff Langlois, the lawyer for the Gwich'in Tribal Council.

By **Pierre Chauvin** on November 5, 2015

While Wednesday's Yukon Court of Appeal decision on the Peel Watershed presents mixed results for First Nations, it's fundamentally a loss for the Yukon government, according to Jeff Langlois, the lawyer for the Gwich'in Tribal Council.

"Yukon, however they spin it, have suffered a core loss," he told the Star in an interview earlier today.

The court of appeal ruled the Yukon government had failed its constitutional obligations by adopting a plan starkly different from what the Peel planning commission had recommended.

The court came out against the government's approach to impose its own plan and disregard consultation and input from First Nations.

"The court has said 'nope'; they soundly rejected that position," said Langlois.

"You have to engage meaningfully, and your final plan better reflect in a high degree what happened in that (consultation) process."

But, in its decision, the court also sent the planning process back to an earlier consultation stage than the Yukon Supreme court had ruled last year.

The Peel commission was established in 2004. After four years of consultations, it released a first draft plan, then a recommended plan in 2011.

The court insisted the government has to provide reasons to the commission if it decides to modify it.

"(The proposed modifications) were too vague and general for the commission to respond meaningfully," the court noted.

“It was incumbent on the Government of Yukon to set out details about which Landscape Management Units it wanted zoned for increased access, along with rationales and suggestions about mechanisms to accomplish the proposed modifications.”

The commission will then issue a final recommended plan, and the government will have to consult affected parties, then again decide to accept, reject or modify it.

But that also means the government could propose its development-heavy plan to the commission one more time.

“My opinion is that the practical result is that Yukon does have a do-over,” Langlois said.

“Yukon is able to go back and propose their heavy modifications to that recommended plan.”

In 2014, the government unveiled its own Peel plan, opening 80 per cent of the watershed to exploration, while the commission’s final plan had recommended exploration in 20 per cent of it.

However, the court’s decision doesn’t mean the government can keep shoving its own plan and ignore the commission’s and First Nations’ input.

“They’ll have to consult with First Nations and explain in details what they want,” said Langlois.

“Yukon (also) needs to demonstrate through consultation they’ve meaningfully consider First Nations’ rights and interests.”

And if the government was to adopt a plan First Nations didn’t agree with, it wouldn’t bode well for investment in the region, the lawyer noted.

“If this process does not establish trust and does not get a lot of degrees of buy-in from First Nations, how much confidence will the industry have to invest?” Langlois asked rhetorically.

Ultimately, it’s in everybody’s best interest for the government to go back to consultation with a new approach.

“Yukon should be motivated to put a bit of a reset on their strategy,” he said.

The court decision could also resonate for other land claim agreements, setting a new jurisprudence, according to the lawyer.

“The decision stands for there has to be meaningful engagement in the collaborative process,” he said.

The Gwich’in Tribal Council was an intervenor in the case opposing the three Yukon First Nations and two environmental groups to the Yukon government.

As an intervenor, the Gwich’in Tribal Council had the ability to address interest that might not be addressed by other parties.

The First Nation does not have a self-government agreement under the Umbrella Final Agreement (UFA), unlike the three other First Nations suing, Langlois explained.

Much of the case revolved around interpretation of the UFA, which sets out the process for land use planning in the Yukon.

The Gwich'in Tribal Council is, however, the largest private land owner in the Peel, Langlois noted. That's why it sought intervenor status.

Direct Link: <http://www.whitehorsestar.com/News/yukon-suffered-a-core-loss-first-nation-s-lawyer>

Ottawa whacked by tribunal over historical BC First Nations case on Trudeau's first full day in power

[National News](#) | November 7, 2015 by [Jorge Barrera](#)



Jorge Barrera

APTN National News

On Prime Minister Justin Trudeau's first full day in power a federal tribunal smacked Ottawa for breaching its fiduciary obligation to two British Columbia First Nations.

The Specific Claims Tribunal (SCT), created to handle First Nation historical grievances over loss of land or mishandling of trust funds, issued a ruling Thursday against Ottawa in a case involving the Blueberry and Doig River First Nations and the Crown's failure to secure subsurface rights from the province for their replacement reserves.

While the case landed on the lap of the tribunal as a result of the previous Conservative government's decision to reject the claim, it provides an example of the types of complex and historical Indigenous issues the new Trudeau Liberal government will now be forced to handle. The Trudeau government was officially sworn-in on Wednesday.

The ruling by Justice Larry Whalen, a part-time judge with the tribunal, found that Ottawa breached its fiduciary obligations by failing to secure subsurface rights when it obtained land from the B.C to give the Dunne-za Cree bands replacement reserves following the surrender of their originally set-aside territory in the mid-1940s.

"Canada had believed it had acquired the subsurface rights in the replacement reserves and discovered its error only after issuing mineral exploration permits to a third party," wrote Whalen in the ruling. "Canada's failure to investigate the nature and quality of the title it was acquiring on behalf of the band was a breach of fiduciary duty. Canada's failure to inform the band of the nature and quality of that title, to explain the practical

consequences of the reservation of subsurface rights and to consult the band on its wishes under those circumstances constitutes a further breach of fiduciary duty.”

Whalen found that Ottawa did nothing to rectify the situation even after discovering its error.

Whalen also ordered the start of a case management process to determine compensation to the bands for the loss of those subsurface rights.

If it stands, the ruling could end up costing Ottawa up to hundreds of millions of dollars. A previous Supreme Court of Canada decision on another aspect of this case—the loss of mineral subsurface rights to their original reserve—led to the bands receiving about \$147 million in compensation.

Justice Minister Jody Wilson-Raybould, who was a former Assembly of First Nations regional chief for B.C., will now have to determine whether Ottawa will challenge the ruling through a judicial review before the Federal Court.

The federal Justice department has already challenged at least two previous SCT rulings.

The ruling also casts a spotlight on the tribunal, which was slowly being squeezed by the Conservative government.

The tribunal is severely understaffed and needs additional judges to handle its bulging work load which currently includes about 67 cases. The tribunal is currently operating with only one full-time judge and two part-time judges. Under the legislation that created it, the tribunal was designed to operate with six full-time equivalent judges

The Conservative government, which created the SCT, refused to appoint additional judges, despite dire warnings from the tribunal’s chair Justice Harry Slade [that it was on the brink of failure](#).

The fate of the tribunal, which is a going concern for B.C. First Nations which make up a large portion of specific claims cases, will now be in the hands of Wilson-Raybould.

Like many of these specific claims cases, the roots of the Doig River and Blueberry First Nation claim stretch back over the decades.

When the Dunne-za Cree people—who lived a nomadic lifestyle hunting, fishing and trapping across a region north of what is known today as Fort St. John, B.C.—adhered to Treaty 8 in 1900 they were given 7,352 hectares of land known as the Montney reserve. They became known as the St. John Beaver Band. While the reserve was set in prime agricultural land near non-Indigenous communities, the Dunne-za chose to continue pursuing their traditional ways of life in territory north of their new reserve.

In 1945, the St. John Beaver Band surrendered their reserve to the Crown which promised to provide benefits to the Dunne-za Cree from the sale and lease of the land.

The Crown then sold the surface and subsurface rights to the land, which was distributed to veterans coming back from the Second World War. In 1950, the Crown acquired land from the province for the replacement reserves, but did not secure the subsurface rights.

By 1976, oil was discovered beneath the old Montney reserve “to the great benefit of some of the veterans and a petroleum exploration company,” wrote Whalen.

By this time, the St. John Beaver Band was now divided into the Blueberry and Doig River First Nations. They took the government to Federal Court over the Crown's decision to sell-off their old reserve lands' subsurface rights. The case finally concluded with the financial settlement in the mid-1990s.

Doig River First Nation then filed a specific claim against Ottawa over the Crown's failure to secure subsurface rights to their replacement reserve lands in April 1999. The claim was rejected for negotiation by former Conservative Aboriginal affairs minister Chuck Strahl in 2009.

Doig then took the claim to the tribunal which notified Blueberry First Nation it was taking on the case. Ottawa opposed Blueberry's decision to join.

The tribunal ordered the band's addition to the claim.

Direct Link: <http://aptn.ca/news/2015/11/07/ottawa-whacked-by-tribunal-over-historical-bc-first-nations-case-on-trudeaus-first-full-day-in-power/>

Protesters greet would-be Zibi buyers as first Ottawa condos go on sale

Controversial development would reshape 'sacred' Chaudière, Albert Islands

[CBC News](#) Posted: Nov 07, 2015 2:39 PM ET Last Updated: Nov 07, 2015 4:34 PM ET



About two dozen protesters carried placards outside the sales centre of the proposed Zibi development, which would be built on two islands considered sacred to First Nations people. (CBC Ottawa)

Protesters angry with a massive residential, commercial and retail development planned for two Ottawa River islands considered sacred to First Nations people waved placards and approached would-be condo buyers Saturday morning.

Saturday marked the beginning of condo sales on the Ontario side of Zibi, a 37-acre site that includes the Chaudière and Albert Islands as well as part of downtown Gatineau's riverfront.

The development is expected to include condo buildings, a boutique hotel, shops, waterfront parks and a network of pedestrian and cycling paths.

As police kept watch, about two dozen people attempted to slow cars and hand out information pamphlets about the "in dispute" development, as one protester put it.

"This is a sacred site for all Anishinaabe people, from the Atlantic to the Rocky Mountains themselves," said Canadian architect Douglas Cardinal, who has [filed an appeal to the Ontario Municipal Board over the project](#) and took part in Saturday's protest.

"This was our mecca. This was our holy place where we'd come, because these islands are in the shape of a sacred pipe," Cardinal added.



Noted Canadian architect Douglas Cardinal has been one of the outspoken critics of the Zibi project. (CBC Ottawa)

The firm behind Zibi, Windmill Developments, has promised to use many cultural and historical references in the development of the two islands, as well as hire local First Nations contractors to do much of the work.

Company co-founder Jeff Westeinde has said that Windmill spent three years engaging with Algonquin groups — including some that support the project — as well as all levels of government.

The protest wasn't exactly the welcome he'd hoped for, but Westeinde said Saturday that he's well aware major projects like Zibi often court controversy.

"We are ensuring that everybody gets a chance to put their information out. And people can make their own decision from that," he said.

While the protesters have a right to make their voices heard, the Zibi development remains the best way to ensure Algonquins "take our rightful place on our own territory," said Wanda Thusky, a member of the Algonquins of Barriere Lake who also sits on a Windmill advisory board.



Wanda Thusky of the Algonquins of Barriere Lake First Nation says the Zibi development will ensure First Nations people "take our rightful place on our own territory." (CBC Ottawa)

"We understand that they want this area to be maintained as a sacred area. But for us, sacredness also means working in partnership, restoring dignity in our people, [and] to be part of the building process," said Thusky inside the Zibi showroom Saturday.

"This is where we feel that we can build together and be able to change history together," she added.

The land had been recently used as an industrial site until the former Domtar paper mill shut down in 2007.

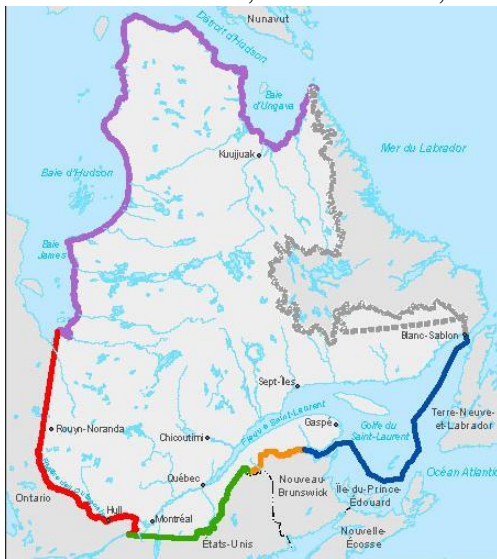
Windmill partner Rodney Wilts said that despite the protests, half of the available units were sold on Saturday.

Direct Link: <http://www.cbc.ca/news/canada/ottawa/zibi-condo-protest-1.3309074>

Quebec to press Trudeau government on border issue; Nunavik yet to weigh in

"We want to have reasonable access to the sea"

SARAH ROGERS, November 09, 2015 - 9:00 am



Quebec's northernmost border, shared with Nunavut, is indicated by the purple line. (IMAGE COURTESY OF ENERGY AND NATURAL RESOURCES QUEBEC)

With a new federal government in place, Quebec now hopes to gain the ear of federal officials on its request to extend its northern maritime boundaries.

Quebec Premier Philippe Couillard first raised the issue in a public letter to federal party leaders during the election campaign last August.

The issue: Quebec's northernmost border stops at its shoreline, preventing the province from investing in major marine infrastructure projects, which if built today, would fall outside the province's boundaries.

That has major consequences on the future development of the province, Quebec says.

“It’s a major problem for the province of Quebec, when you have your border so close to the shore that you can’t have a deep sea port,” said Jean Boucher, the member of Quebec’s National Assembly for Ungava, which includes the Nunavik region.

“It’s a file we really want to move on, and we want to see results.”

Quebec has yet to sit down with its new federal counterparts, but its neighbour directly to the north, Nunavut, has already made its position clear.

Premier [Peter Taptuna told the legislative assembly last month that the territory has no interest in discussing the issue.](#)

Quebec intends to pursue the matter, regardless, Boucher said.

“We don’t want to steal anything from Nunavut, but we want to have reasonable access to the sea, like every other province in the country,” he said.

The issue dates back to the 1912 Quebec Boundary Extension Act, when what was then the Ungava district was formally transferred from the Northwest Territories to Quebec.

But why the border was fixed along Quebec’s shoreline is a mystery, says Montreal-based lawyer Mathieu Jacques, who has studied the border issue.

“At that time, Quebec made the demand to say the water and the islands should be included,” he said. “The federal government refused... and it’s never been extremely clear why.”

That claim was then forgotten for about 100 years, Jacques said, until Quebec launched its Plan Nord and realized the potential for development.

But Jacques noted that it’s an issue that not only affects Quebec. The borders of Ontario and Manitoba are also fixed along the shoreline, something he considers unique in the world.

“Who would want to build infrastructure in another province?” he said. “It makes no sense.”

Under the original Plan Nord, launched by a previous Liberal government in 2011, [Quebec has promised a deep sea port at Kuuujjuaraapik,](#) to the tune of about \$32 million.

Under [the scaled-back Plan Nord re-launched earlier this year,](#) Boucher is clear that his government has yet to commit to any specific marine infrastructure projects, but rather sees the potential for investment in maritime shipping in the years to come.

While those developments could have positive spin-offs for the region of Nunavik, its leadership has been mostly silent so far on the issue of extending its coastal border.

The Kativik Regional Government has declined to comment on the matter, and Makivik Corp. has not indicated if Nunavik Inuit are in favour of such an extension.

The birthright organization has only stressed the obligation of government to consult Inuit in the region should such a negotiation take place.

Nunavik Inuit have signed the James Bay and Northern Quebec Agreement as well as the Nunavik Inuit Land Claims Agreement, treaties protected by Section 35 of the Constitution Act.

A border extension would likely require a constitutional amendment in which the federal government would have to cede territory to Quebec.

“Any effort by Quebec to extend its boundaries beyond the shoreline of Quebec will require major changes to both the JBNQA and NLCA treaties,” Makivik said in a Nov. 4 statement sent to *Nunatsiaq News*.

“So Quebec cannot extend its boundaries without Nunavik Inuit consent.”

For that reason alone, the issue has potential to become divisive.

Boucher said there’s no question that land claims beneficiaries will be at the table if and when the discussion happens, but he said there should be no doubt that a border extension would be an asset to his constituents.

“For sure, the Cree are more in favour of this,” he said. “On the Inuit side, we haven’t had any discussions yet.

“But I don’t see any reason why they should be against it,” he added. “It’s a plus for the region, a plus for Nunavik and a plus for Quebec.”

Direct Link:

http://www.nunatsiaqonline.ca/stories/article/65674quebec_to_pursue_border_extension_with_new_government_nunavik_has_yet/

First Nations tribunal win corrects 75-year-old mistake

[Jonny Wakefield](#) / Alaska Highway News

November 9, 2015 07:49 AM



Doig River Chief Norman Davis.

The Blueberry River and Doig River First Nations have won a 75-year-old legal battle over access to oil and gas beneath their reserves.

On Nov. 5, the Specific Claims Tribunal found the Canadian government breached its obligations to the First Nations when it botched a 1948 land swap aimed at making way for returning World War Two veterans.

Canada's failure to secure mineral rights for the bands—as well as the fact it didn't tell them about the mistake for a quarter century—left them without access to the wealth below their feet and threatened their way of life.

“This claim addressed the final link in a chain of events that happened nearly 75 years ago, inspired decades of litigation and established important legal precedent in the legal domain of Crown-Aboriginal relations,” Justice W.L. Whalen writes in the decision.

“The facts of the case are among the more considered in Canadian jurisprudence. The issues before the Tribunal focus on the final chapters of that story.”

“For our nation, it's really a big win. The minerals should have come with the band from our old (reserve) lands,” said Doig River Chief Norman Davis. “It was good news for the nation.”

While the ruling doesn't transfer oil and gas rights to the nations, it does entitle them to compensation. The tribunal is able to award claims up to \$150 million, though an exact amount has not been decided upon.

The case goes back to 1900 and the signing of Treaty 8, which promised reserve land to the Fort St. John Beaver Band and other Dunne-za Cree nations (Doig and Blueberry were members of the Beaver Band, but became separate nations in 1977).

According to the Nov. 5 ruling, the band was given 18,168 acres of prime agricultural land in 1916. The land was located close to growing non-aboriginal settlements and was called the Montney Reserve.

But farmland was only so useful to the band members, who were semi-nomadic hunters and trappers. Beaver Band members spent little time on reserve, instead “preferring to pursue their traditional ways in the more isolated wilderness to the north of the reserve.”

By 1945, the band and the federal government were at a crossroads. Canada had promised land and housing to returning World War Two veterans, and in search of quality land, the Director of the Veterans' Land Act (DVLA) contacted the Department of Indian Affairs about the Montney Reserve. In September 1945, Indian Affairs and the Beaver Band agreed to surrender the reserve in exchange for \$70,000 and a promise to find new reserve land, and in 1948 the Montney reserve was handed over.

Indian Affairs, meanwhile, purchased new reserve lands for the First Nation from the province. The lands cost \$4,932.50, were one-third the size of the Montney Reserve, and were bought with the proceeds from the Montney Reserve sale. All this resurfaced with the '70s oil boom.

In 1976, petroleum was discovered on the former Montney Reserve lands. Had the First Nations still held the lands and the mineral rights, it would have been a windfall. Instead, the federal government had agreed to sell or lease the Montney Reserve mineral rights in 1940. In 1948, “by means which to this day remain the subject of debate,” the ruling states, the mineral rights were transferred to the DVLA and the land's new owners. The discovery of oil made a handful of veterans and an exploration company rich.

In 1977, the bands discovered their new lands hadn't come with subsurface rights. The right to drill for oil and gas, it turned out, had belonged Texaco Exploration Company since 1950.

Canada thought it had picked up the mineral rights for the Beaver Band in the '40s, but hadn't done its homework. The province, by law, held onto the subsurface rights on any Crown land sold, even to the federal government.

"Through failure to investigate, Canada did not appreciate this at the time," Whalen writes in the ruling. Even though the government discovered its mistake in 1952, the nations didn't find out what happened for 25 years, and only then when a lawyer went through the titles on both the Montney and new reserves.

"This was how the bands first discovered that subsurface rights in the Montney reserve had been sold," Whalen writes. "The dual revelations (about the Montney rights and the subsurface rights on the new reserves) occurred some 33 years after the transfer and approximately 25 years after Canada discovered what had happened. There is no evidence that it informed or consulted the band in any way."

Blueberry River launched a lawsuit on the surrender of the Montney Reserve mineral rights in 1977, which made its way to the Supreme Court of Canada and resulted in a \$147 million settlement for lost revenues. In the latest case, the bands argued the Crown failed in its fiduciary duty under the Indian Act to obtain subsurface rights in the reserve swap. Federal government lawyers countered that those duties "did not include an obligation to obtain subsurface rights."

The claims go beyond lost income.

The ruling notes that since the nations did not control the fossil fuels beneath them, they had little say in the ensuing resource development. When the bands OK'd the new reserves, they did so with trapping, hunting and growing hay for horses in mind. Oil and gas disrupted that.

"How much hunting, trapping and haying could be done if oil or other kinds of mining operations were active and moving around the reserves?" Whalen notes. "None of this is consistent with the band's use of the land."

For Davis, the latest ruling corrects a 75-year-old mistake.

"Hearing back from the elders, they mention how come the mineral rights didn't come over with the band," said Davis. "There was lots of talk in the past, even a few years back. (Mineral rights) should have come with the lands."

- See more at: <http://www.alaskahighwaynews.ca/regional-news/first-nations-tribunal-win-corrects-75-year-old-mistake-1.2106759#sthash.HpWkXy5E.dpuf>

B.C. First Nations could be awarded millions for Canada's 65-year-old mistake



Laura Kane, The Canadian Press

Published Wednesday, November 11, 2015 6:49PM EST

Last Updated Wednesday, November 11, 2015 8:19PM EST

FORT ST. JOHN, B.C. -- Canada could be on the hook for a 65-year-old mistake.

The Specific Claims Tribunal has found that the federal government botched a land purchase for two northeastern British Columbia First Nations in 1950 when it unknowingly failed to secure the rights to underground oil and gas reserves.

Justice Larry Whalen ruled that Canada failed to act in the best interests of the Doig River and Blueberry River First Nations by neglecting to adequately investigate the title it was acquiring on their behalf.

"A man of ordinary prudence managing his own affairs at the time would have investigated the title of real property he was acquiring," Whalen said in a written decision.

"Canada was very experienced in the disposal and acquisition of land, including reserve land. It ought to have known and taken this very ordinary precaution."

His decision does not give the First Nations rights to the oil and gas, but it does pave the way for compensation. The tribunal can award a maximum of \$150 million in any dispute and another hearing will be held to determine whether the bands are entitled to cash.

The case stretches back to 1945, when men returning from the Second World War were in desperate need of land and housing. The two bands -- which at the time were just one group called the Fort St. John Beaver Band -- agreed to give up their reserve in northeastern B.C.

The Canadian government sold the land, called the Montney Reserve, for distribution to veterans. The sale included the rights to resources below the surface.

The government then bought a replacement reserve for the bands from the province. It mistakenly assumed it had also purchased the rights to any oil and gas found below the land, but in fact B.C. retained those rights.

Canada only learned of its error two years later, in 1952, after it issued mineral exploration permits to a resource development company and B.C. declared them invalid. The province had issued permits to Texaco Exploration Company in 1950.

"I regret the error which led us to attempt to deal with petroleum and natural gas rights, which remain provincial property," a Canadian official wrote to B.C.'s deputy mines minister at the time.

But Canada didn't tell the First Nations, who only learned in 1977 that they didn't have the rights to the fossil fuels beneath their feet.

Whalen acknowledged it is B.C.'s practice to retain all subsurface rights of land it sells. But he wrote that this did not absolve Canada of its obligation to try to correct the error, perhaps by consulting on a sharing arrangement with the bands, looking into whether other lands were available that included subsurface rights or offering compensation.

"It is unnecessary to speculate what might have happened at this point. The fact remains that Canada did nothing to try to rectify the situation," he wrote.

Blueberry River launched a lawsuit after petroleum was discovered on their original land, the Montney Reserve, in the 1970s. The Supreme Court of Canada eventually awarded the band a \$147-million settlement for lost revenues.

Direct Link: <http://www.ctvnews.ca/canada/b-c-first-nations-could-be-awarded-millions-for-canada-s-65-year-old-mistake-1.2654299>

Special Topic: Missing & Murdered Indigenous Women

First Nations chief says transportation service desperately needed along 'Highway of Tears'

by [The Canadian Press](#)

Posted Nov 8, 2015 7:55 am PST

Last Updated Nov 8, 2015 at 8:02 am PST



At least 18 women have disappeared or been murdered along the highway

VICTORIA (NEWS 1130) – BC's tiny Cheslatta Carrier Nation has a decades-long anguished relationship with Highway 16, the so-called Highway of Tears. Chief Corrina Leween says five people from her community of less than 350 people near Burns Lake have disappeared along the route, including an entire family of four.

She says a region-wide transportation service is desperately needed and recent comments by BC's Transportation Minister Todd Stone that a Prince George to Prince Rupert bus service along Highway 16 is not practical are not true.

But Stone and Chief Leween do agree that Highway 16 will likely play a prominent role in the promised national inquiry into murdered and missing indigenous women, when it is called by newly elected Liberal Prime Minister Justin Trudeau.

At least 18 women have disappeared or been murdered along the highway and the adjacent Highways 97 and 5 since the 1970s. Leween says the sorrows of her community deepened recently with the release of a damning report over deleted Transportation Ministry emails about the highway and its missing.

Direct Link: <http://www.news1130.com/2015/11/08/first-nations-chief-says-transportation-service-desperately-needed-along-highway-of-tears/>

"No parent wants to have their child found in a creek or in a dumpster"

By Kerry Benjoe, Regina Leader-Post, Regina Leader-Post November 8, 2015



Shayla Williams, centre, walks with her mother Nicole, right, during a My Life Matters walk on Albert St. in Regina, Sask. on Saturday Nov. 7, 2015. (Michael Bell/Regina Leader-Post)

Every life matters regardless of their gender.

That was the message some parents wanted to get out on Saturday at an event that drew about 100 participants who walked from North Central to the city hall courtyard to remember two teenagers who died tragically this year — Haven Dubois, 14, and Darian Moise, 16.

Richelle Dubois is not sure what happened to her son, but she is determined to be proactive.

She organized the My Life Matters event and invited the Moise family to participate. In September, Moise became Regina's seventh homicide victim.

"Our children matter," said Maxine Goforth. "No parent wants to have their child found in a creek or in a dumpster."

Advertisement

The body of Goforth's daughter, Kelly, was found in 2013 and the suspect in that case is currently on trial.

"I wanted to come out and support (Dubois)," said Goforth. "As a mother, I could identify with her loss. I am behind her 100 per cent because I wanted people to support me back then, when my daughter first passed."

Although she is thankful for the public awareness about missing and murdered indigenous women, more needs to be done for indigenous men.

"I know there are a lot of boys that have not come home to their parents and to their families," said Goforth.

Goforth was impressed with the young people who are stepping forward and getting involved in raising awareness about important issues.

"These are our future leaders, I just know something good will come out of this," she said.

Dubois is currently working on creating a youth survival kit and an informational pamphlet, which she hopes to make available to schools and community organizations.

Ezekiel Bigknife, 16, joined in the walk because he wanted to show the families that people care.

He also believes the time has come to start talking about missing and murdered indigenous men.

"Not to say anything bad about missing and murdered indigenous women, but there are men out there who also need justice," said Bigknife.

As a youth, he doesn't believe Regina is a dangerous place to live, but says there are times when young people need support. He thinks creating information kits for youth is a good idea and they need to be in schools.

Elizabeth Popowich, spokeswoman for the Regina Police Service, said she understands the frustration some families may experience when it comes to police investigations.

She said there are procedures that have to be followed because they are working to get answers.

Popowich said the Moise matter is before the courts and once that goes through the process some of the family's questions may be answered, but the police are still waiting on the Coroner's report in Dubois' death.

"As parents, we want them to live, succeed and be happy and when tragedy occurs it leaves unanswered questions," said Popowich.

"I think one of the most difficult things is knowing there aren't any answers that we can give to (Dubois) or to other parents that would restore their child to them," she said. "It's difficult that we can't give them what they want and need the most."

Direct Link:

<http://www.leaderpost.com/Regina+walk+shifts+focus+missing+murdered+aboriginal+boys/11502493/story.html>

First Nations Groups Urge Caution Ahead Of MMIW Inquiry

CP | By Geordon Omand, The Canadian Press

Posted: 11/09/2015 4:26 pm EST Updated: 11/09/2015 8:59 pm EST

THE CANADIAN PRESS 

VANCOUVER — Canada's new government should tread carefully to lay the proper groundwork for an inquiry into missing and murdered aboriginal women, says a coalition of First Nations and advocacy organizations.

The group wants pre-inquiry consultation with the families of missing and murdered women and related community groups and have them included in establishing the inquiry's terms of reference and its process for selecting commissioners. It also wants the government to pay legal costs for family members who wish to be involved.

"We firmly believe that indigenous women's leadership is critical," said Fay Blaney, co-chairwoman of the Women's Memorial March Committee.

"We need indigenous women to be central to the substance and the process of this inquiry. This is about our lives and our safety," she told a news conference Monday.

As the Liberal leader, Justin Trudeau campaigned on a promise to launch a long-sought inquiry into Canada's almost 1,200 missing and murdered indigenous women.



Hundreds of people march through Vancouver's Downtown Eastside during the 25th annual Women's Memorial March on February 14, 2015.

The coalition, which consists of more than two dozen groups and individuals, said British Columbia's own missing-women inquiry, which wrapped up in 2012, failed on several counts.

They say the inquiry led by former B.C. Appeal Court judge Wally Oppal should serve as a cautionary tale.

The coalition came together after various organizations were shut out of that inquiry looking into the actions of police and serial killer Robert Pickton after the DNA of 33 women were found on his pig farm.

Members have continued to meet to pursue justice for murdered and missing women.

Kendra Milne, a spokeswoman for the Vancouver-based women's legal advocacy organization West Coast LEAF, denounced the scope of B.C.'s probe as too narrow.

She said the inquiry focused only on the criminal aspect of violence after it had already occurred instead of looking at how to prevent it in the first place.

The investigation also neglected to consult the missing women's families and fell short of implementing many of the final report's 56 recommendations, she said.

"Take lessons from B.C.'s failures," Milne advised the new Trudeau government. "Take great care not to repeat these mistakes."

Key on the list of failures is the still-outstanding recommendation to introduce a shuttle-bus service along the so-called Highway of Tears, a northern B.C. stretch of road known for the disappearances of mostly indigenous women.



B.C.'s Highway 16, also known as the Highway of Tears.

B.C.'s Transportation Minister Todd Stone has said consultation with communities along the route revealed that the bus plan was impractical. But the Opposition NDP said recently released documents contradict Stone and highlight concerns from local officials who support a transportation option.

Revelations from the province's privacy commissioner that government officials allegedly destroyed documents for a freedom-of-information request about the Highway of Tears have also strained relations with First Nations, said group member Lorelei Wilson.

"The coalition is absolutely appalled," she said, referring to deleted emails.

A whistleblower revealed that his Transportation Ministry supervisor instructed him to delete emails that were flagged as relevant to the request.

"How could this happen?" Wilson said. "During the inquiry there were missing files. Now there are deleted emails."

Grand Chief Stewart Phillip, of the Union of B.C. Indian Chiefs, rejected what he described as the provincial government's "arrogant attitude" and its suggestion that the proposal of a shuttle-bus service doesn't deserve further attention.

"It's one of the most disgraceful abuses of human rights of the indigenous peoples of this country and we need to get this right," he said of a federal inquiry.

"It would appear after a long dark night that the sun has indeed risen in the East."



Grand Chief Stewart Phillip of the Union of B.C. Indian Chiefs.

The Conservative government long opposed the plan for an inquiry, saying there had been enough studies and that it was now time for action.

Following the party's defeat in last month's election, newly chosen interim Conservative Leader Rona Ambrose announced the Tories would support an inquiry.

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Direct Link: http://www.huffingtonpost.ca/2015/11/09/first-nations-groups-urge-caution-before-government-s-missing-women-inquiry_n_8513738.html

Inquiry into missing and murdered aboriginal women to begin within two weeks: minister

By Kristy Kirkup The Canadian Press, November 10, 2015 9:14 am



Governor General David Johnston and Prime Minister Justin Trudeau look on as Carolyn Bennett is sworn in as the Minister of Indigenous and Northern Affairs during ceremonies at Rideau Hall, Wednesday Nov. 4, 2015 in Ottawa.

OTTAWA – The Liberal government will begin the process within the next “couple of weeks” of consulting Canadians on how best to proceed with an inquiry into missing and murdered aboriginal women, the country’s new indigenous affairs minister says.

In an interview with The Canadian Press, Carolyn Bennett indicated that the start of pre-inquiry consultations will be announced before the end of the month.

“I think that we feel that we will need to make an announcement shortly,” Bennett said in an interview Monday.

“Within ... a couple of weeks, we’ll have to be able to launch what we think is the best possible process for a pre-inquiry engagement.”

That process will involve speaking with the families of victims, provincial and territorial representatives and grassroots organizations, she added.

“A gathering is important with the families, but I think that we feel that we will have to go out and talk to people who can’t come here and listen,” she said. “I would see that there would be also an online opportunity.”

Bennett said it will be important to establish a road map for the inquiry, including spelling out its mandate and determining how many commissioners should take part.

In their election platform, the Liberals [promised to spend \\$40 million over two years on the examination](#).



Aboriginal experts — among them Justice Murray Sinclair, the head of the Truth and Reconciliation Commission, which explored the tragic legacy of residential schools — say it’s critically important that the government get the terms and timeline right.

That will be no easy feat.

Ojibway activist Joan Jack, a retired lawyer who previously ran to become national chief of the Assembly of First Nations, is among a number of observers who want the inquiry to examine violence that takes place both inside and outside indigenous communities.

Bennett acknowledged those concerns Monday.

“I think most people that I’ve been listening to want the scope to be broad enough to deal with those complex issues,” she said.

The minister, a longtime Liberal critic on aboriginal affairs, has developed strong relationships in the indigenous community that promise to be helpful as she tackles what by all accounts will be a complex and closely scrutinized endeavour.

Sinclair and AFN National Chief Perry Bellegarde, for example, were both effusive in their praise for the selection of Bennett as minister.

“I think that people know that I don’t have a magic wand, that this is going to take some time to get this right,” Bennett said. “But I think what they want to see immediately are the indicators of a new way of doing business.”

Job 1 will be to build trust.

The relationship between First Nations and the federal government grew increasingly hostile under former Prime Minister Stephen Harper, especially during the Canada-wide Idle No More protests that dominated headlines throughout the winter of 2012.

Bennett said she will be relying on the allies she has enlisted in indigenous communities to provide feedback on how the government is doing on the file.

Isadore Day, an AFN regional chief in Ontario, has told the minister the federal government needs to be “adversaries no more.”

“That is what they are expecting,” Bennett said. “From coast to coast to coast, I think people, I hope, know that I will always be learning — but now that I have real friends, they are prepared to correct me.”

She also said the attitude shift starts “at the top” with Prime Minister Justin Trudeau.

“We have a prime minister who is passionately committed to reconciliation,” Bennett said. “This is a hugely important file to him and to Canada.”

There also appears to be a new openness from interim Conservative Leader Rona Ambrose. Bennett was “pleasantly surprised” to learn Ambrose plans to support the work of the inquiry.

The help of parliamentarians from all parties will be necessary as the government moves ahead with the process, she noted.

The Liberals have also vowed to tackle issues such as removing the two per cent cap on annual funding increases for reserve programs and services.

“There’s no question ... that so many of the programs have suffered under the cap,” Bennett said.

“We intend to look at how we go forward with this fastest growing segment of the Canadian population being able to benefit from the programs that will allow them to be successful.”

Direct Link: <http://globalnews.ca/news/2329813/inquiry-into-missing-and-murdered-aboriginal-women-to-begin-within-two-weeks-minister/>

Manitoba graphic novel to raise profile of missing, murdered indigenous women

Writing one woman's story in a graphic novel is a way to bring the issue to a broader audience

By Chinta Puxley, The Canadian Press Posted: Nov 11, 2015 11:55 AM CT Last Updated: Nov 11, 2015 12:49 PM CT



David Alexander Robertson, author of *Betty: The Helen Betty Osborne Story*, is photographed beside Winnipeg's Red River on Wednesday. (John Woods/Canadian Press)

More than four decades before 15-year-old Tina Fontaine's body was pulled from Winnipeg's Red River wrapped in a bag, the country was shocked by the death of another aboriginal teenager in Manitoba.

Her name was Helen Betty Osborne.

The 19-year-old was abducted as she walked down the streets of The Pas, Man., in November 1971. Later that night, she was stabbed to death with a screwdriver dozens of times.

It would take 15 years before murder charges were laid. An inquiry determined that racism, sexism and indifference in the community marred the police investigation from the beginning.

Her brutal murder 44 years ago, and the long road to justice, are the subject of a recent graphic novel aimed at educating the next generation about missing and murdered aboriginal women.

"Her story is one of the first times that, as a country and as a province of Manitoba, we became aware of things that were happening with our indigenous women," said Winnipeg author David Alexander Robertson.



Author David Robertson's book *Betty: The Helen Betty Osborne Story*, tells the story of the 19-year-old who was abducted as she walked down the streets of The Pas, Man., in November 1971. Later that night, she was stabbed to death with a screwdriver dozens of times. (Illustration by Scott B. Henderson)

"That being said, even today not a lot of people are aware or appreciate the impact of that epidemic."

Osborne is not one of Canada's 1,182 missing and murdered indigenous women. RCMP statistics on the file begin in 1980.

Although indigenous women make up 4.3 per cent of the Canadian population, RCMP say they account for 16 per cent of female homicides and 11.3 per cent of missing women.

Writing one woman's story in a graphic novel was a way to bring the issue to a broader — and younger — audience, Robertson said.

"Through her story, we can learn about the residential school system," said Robertson, whose father was from Osborne's reserve. "We can learn about missing and murdered indigenous women. We can learn about racism, segregation, the justice system's treatment of aboriginal people."

"There was a practice around that time where young men would cruise around looking for indigenous women, because of the preconception of them being easy and that they liked to drink and party." - *David Alexander Robertson*

Osborne was from Norway House First Nation but had to leave her community to attend school if she wanted to continue her education. She struggled with school in The Pas, but was determined to become a teacher so other children would not have to leave the reserve, Robertson said.

Osborne spent the night of Nov. 13, 1971, with friends and was walking home alone when she was accosted by four white men who had been drinking.

"There was a practice around that time where young men would cruise around looking for indigenous women, because of the preconception of them being easy and that they liked to drink and party," Robertson said.



David Alexander Robertson's book *Betty: The Helen Betty Osborne Story* is shown in Winnipeg on Wednesday. (John Woods/Canadian Press)

When Osborne said no, she was forced into a car. She was driven to a cabin where her screams were heard by neighbours. The men took her to a remote pumphouse where she was stripped, beaten and stabbed.

Her body was found the next day by a boy following rabbit tracks in the snow.

Police were unable to gather sufficient evidence against the four men and the case stalled. It was picked up again in 1983 by a constable and one of the four men, Dwayne Archie Johnston, was eventually convicted of murder.

The book has drawn praise from Canadian author Joseph Boyden, who writes about First Nations heritage and culture. He called it "one of the most powerful graphic novels I've ever read."

Justice Murray Sinclair, who co-led an aboriginal justice inquiry in Manitoba after Osborne's death, is also impressed.

"It's a story of racism and it's a story of community coverup," Sinclair said. "It's also a story about how the community in the north has come to terms with its own history around this."

Writing the novel, which is plotted out much like a screenplay, was emotional but vital to help raise awareness, Robertson said.

"I hope that people who read it are as affected, as I was, writing it.

"In the indigenous culture, women are so important and revered. When we lose one, we lose generations. The loss is profound. The movement for change needs to be equally profound."

Direct Link: <http://www.cbc.ca/news/canada/manitoba/manitoba-graphic-novel-to-raise-profile-of-missing-murdered-indigenous-women-1.3314158>

Special Topic: Residential Schools, TRC, and '60s Scoop

Swann: We need an inquiry into murdered and missing aboriginal women

Calgary Herald

Published on: November 7, 2015 | Last Updated: November 7, 2015 3:00 AM MST



Judge John Reilly courageously challenged the inappropriate incarceration of addicted and abusive aboriginal people (mostly men) who become further alienated and unemployable when their illnesses are neglected and they are judged as moral failures. Raeleen Badham / Calgary Herald

By David Swann

Re: "Inquiry a waste of resources," Editorial, Oct. 23.

I was disappointed in the standard and superficial analysis in your editorial of the causes of missing and murdered aboriginal women, essentially blaming the victims.

Despite this painful legacy of our own destructive colonial treatment of First Nations and ongoing racism in our society toward aboriginals, the editorial indicates that we know all we need to know and the problem is really with First Nations themselves. Really?

Since actions of Canadian governments actively sought to destroy the culture, language, traditions of First Nations and even undermined their ability to form families and supportive communities, how much longer will we blame First Nations and withhold the very tools and resources they need to heal and find success as individuals and communities?

The conclusions of the Truth and Reconciliation Commission have been lost as it peeled back the layers of trauma, deprivation, discrimination and violence and called us all to get to know the reality of our aboriginal neighbours; to listen and to walk with them for a little. It's true, another report will not mean anything if we don't move beyond our cultural blindness and change what we do. This editorial essentially perpetuates the belief that Canadians and their government have done all they can; it's up to the First Nations now to fix themselves.

Do we understand the impact of the dark days and cultural genocide of residential schools, resulting in intergenerational trauma? Do we understand how our systems of education, health care and justice continue to add to their burden?

Do we know enough about their early childhood experiences, including absent parents by government design, exposure to malnutrition, and being subjected to various forms of violence, to understand the emotional, behavioural and learning problems, let alone effectively deal with them? Indeed, is it possible our current response to aboriginal people actually adds to their struggles?

The reality is it was the government of Canada's actions that created the continuing legacy of residential schools, leaving so many of the scars that have never healed and never will. The damage done at those schools continues to manifest itself today.

Are we effectively addressing the mental illness, addiction and cycles of violence that perpetuate destructive relationships at all levels of First Nations communities?

Judge John Reilly courageously challenged the inappropriate incarceration of addicted and abusive aboriginal people (mostly men) who become further alienated and unemployable when their illnesses are neglected and they are judged as moral failures. And what is the effect on the girls and women immersed in this reality?

The editorial cites factors such as unemployment, single parenting and alcohol. Those are symptoms. We need to understand their experiences better and learn to work with them to find solutions that stop this unimaginable suffering and the willingness to do anything, including suicide, to stop the pain.

It's time to acknowledge, as professionals and as a society, that we do not understand the aboriginal reality and we do not know how to help a people who have been crushed over 150 years. Inadvertently, we may now be adding to their trauma and suffering, again through ignorance. An inquiry might indeed cost time and money. How much is it costing by stumbling blindly on with our current approaches?

Our first responsibility is to admit we don't know and, with our aboriginal brothers and sisters, seek real solutions. If a national inquiry exposed how much we don't know, and opened up the deeper questions, it would be time and money well spent. Only by working together can we hope to heal these wounds.

David Swann is a medical doctor, interim leader of the Alberta Liberal party and MLA for Calgary-Mountain View.

Direct Link: <http://calgaryherald.com/opinion/columnists/swann-we-need-an-inquiry-into-murdered-and-missing-aboriginal-women>

Rona Ambrose will support inquiry into missing, murdered indigenous women

'This is an absolutely non-partisan issue,' interim Conservative leader says

By Susana Mas, [CBC News](#) Posted: Nov 06, 2015 6:21 PM ET Last Updated: Nov 06, 2015 8:51 PM ET



The Conservatives will support a public inquiry into missing and murdered indigenous women, says interim leader Rona Ambrose.

Her comments mark a stunning reversal of the position taken by the Conservatives under Stephen Harper, who repeatedly rebuffed growing calls for a national inquiry, saying the government action on crime precluded the need for further studies.

"If the Liberal government wants to do an inquiry, and they think that's an important thing to do, I will support it," said Ambrose during an interview on CBC News Network's *Power & Politics*.

Ambrose said she met with Justice Minister Jody Wilson-Raybould today.

"Our approach was always, let's not study it, let's take more action. If this government wants to do this study, we will support it.... I said to her, I'll support you in any way," Ambrose told host Rosemary Barton.

"This is an absolutely non-partisan issue," she said.

The newly elected leader was even more definitive in her support during an interview set to air Saturday on [CBC Radio's *The House*](#) with Chris Hall.

Change in tone?

Ambrose's support for a national inquiry comes as the party looks to send a message of renewal following its demotion to Official Opposition status.

[A record 10 indigenous MPs](#) were elected to the House of Commons on Oct. 19, but none were elected under the Conservative Party banner. The Liberals elected eight, the NDP two.

The outcome marked a significant shift away from the Conservatives, who once had four sitting indigenous MPs — the most of any party.

Aboriginal activists who spent months mobilizing First Nations communities during the election campaign said that policy changes made by the Harper government [fuelled a high voter turnout](#) — so high that some reserves ran out of ballots.

Prime Minister Justin Trudeau reiterated his pledge to "immediately" launch a national inquiry into missing and murdered indigenous women, a day after he was elected to lead a majority Liberal government.

He also vowed to implement [all of the recommendations](#) stemming from a report by the Truth and Reconciliation Commission, which included the launch of an inquiry.

Earlier this week, NDP Leader Tom Mulcair reaffirmed [his party's commitment](#) "to building a new era of nation-to-nation relationship" with First Nations, starting with a public inquiry.

[Aboriginal women continue to be overrepresented](#) among Canada's missing and murdered women, according to a report made public by the RCMP in June.

While the Harper government resisted calling an inquiry, last September it tabled [a \\$25-million plan over five years](#) to address violence against aboriginal women and girls.

The plan included funding to support aboriginal communities and projects that would raise awareness to prevent violence against aboriginal women.

The Conservatives also promised an RCMP database on missing persons and unidentified remains, which they touted as "concrete action."

However, the project is still [incomplete and far over budget five years after](#) it was announced.

In 2008, Harper stood in the House of Commons where [he delivered a historic speech](#) apologizing for the Canadian government's treatment of indigenous children in residential schools.

Direct Link: <http://www.cbc.ca/news/politics/rona-ambrose-will-support-inquiry-missing-murdered-indigenous-women-1.3308463>

Special Topic: International Indigenous Populations

Adidas offers to help eliminate Native American mascots

The Associated Press Published: November 8, 2015, 12:56 pm Updated: November 8, 2015, 1:22 pm



(AP) – Adidas is offering to help high schools nationwide drop Native American mascots.

Kewaunee High School already changed its team from the Indians to Storm.

The athletic shoe and apparel maker said Thursday it will provide free design resources to schools looking to shelve Native American mascots, nicknames, imagery or symbolism. The German company also pledged to provide financial support to ensure the cost of changing is not prohibitive.

Adidas announced the initiative in conjunction with the White Tribal Nations Conference in Washington, which includes leaders from the 567 federally recognized tribes.

The company, which has its North American headquarters in Portland, Oregon, also said it will be a founding member of a coalition that addresses Native American mascots in sports.

According to the group Change the Mascot, there are about 2,000 schools nationwide that have Native American mascots.

The advocacy group says about a dozen schools have dropped Native mascots over the past two years and another 20 are considering a change.

Eric Liedtke, Adidas head of global brands who was at the Washington conference, said sports must be inclusive.

Speaking to young Native Americans attending the conference, President Barack Obama applauded Adidas.

“I tell you, for Adidas to make that commitment, it’s a very smart thing to do,” Obama said. “Because those schools now really don’t have an excuse. What they’re saying is one of the top sports companies in the world, one of the top brands in the world, is prepared to come and use all their expertise to come up with something that’s really going to work; and that the entire community can feel proud of and can bring people together and give a fresh start.”

The voluntary program would give schools access to the company’s design team for logo redesign and uniform design across all sports. It seeks to be a collaborative effort with schools.

Adidas emphasized the initiative only involves high schools, and that the company is not mandating that schools change mascots and nicknames. The program does not involve its other agreements or sponsorships with professional or college teams, or with individual athletes.

The company said it embarked on the initiative because it became clear that schools “wanting to make a change had very little avenues to do so.”

“Ultimately, it’s the teams, athletes, coaches and fans who decide what changes they want to make. And if they want to make a change and we can help, then we want to help,” the company said.

The use of such mascots has drawn increased attention and controversy in recent years. The NFL’s Washington Redskins have resisted appeals by Native American and civil rights groups to change their name and mascot.

Maury Lane, an outside team spokesman for the Redskins, issued a statement criticizing Adidas’ move.

“The hypocrisy of changing names at the high school level of play and continuing to profit off of professional like-named teams is absurd. Adidas make hundreds of millions of dollars selling uniforms to teams like the Chicago Blackhawks and the Golden State Warriors, while profiting off of fan apparel for the Cleveland Indians, Florida State Seminoles, Atlanta Braves and many other like-named teams,” the statement said. “It seems safe to say that Adidas’ next targets will be the biggest sports teams in the country, which won’t be very popular with their shareholders, team fans, or partner schools and organizations.”

Adidas has had a sponsorship agreement with Redskins quarterback Robert Griffin III since before he was drafted into the NFL. Adidas also currently provides team uniforms for the NBA, and will outfit the NHL starting in the 2017-18 season.

On the college level, the NCAA warned schools in 2005 that they would face sanctions if they didn’t change Native American logos or nicknames. Some colleges kept their nicknames by obtaining permission from tribes, including the Florida State Seminoles and the University of Utah Utes.

Some states have taken action at the high school level. Last month, California Gov. Jerry Brown signed a law that prohibits schools from using the term “Redskins.”

In Oregon, the state Board of Education in 2012 ordered high schools to ban such mascots or risk losing public funding. The schools have until 2017 to comply.

Direct Link: <http://wbay.com/2015/11/08/adidas-offers-to-help-eliminate-native-american-mascots/>

U.S. to Share Criminal Records With Native American Police

By [ERIC LICHTBLAU](#) NOV. 5, 2015



A student at a high school in Washington State killed four classmates and himself last year with a gun his father should not have been able to buy. Credit David Ryder/Getty Images

WASHINGTON — The Justice Department moved Thursday to fix what it described as “an information gap” that has allowed offenders living on Native American reservations to buy guns illegally and for years has blocked tribal police from access to important criminal records.

The flaws in the system were on stark display last year after a 14-year-old boy from a reservation in Washington State used his father’s handgun to kill four classmates and himself. Investigators determined that a prior restraining order against the father should have prohibited him from buying the gun, but the order was never entered in the federal database.

In an announcement timed with the Tribal Nations Conference at the White House on Thursday, the Justice Department named 10 Native American tribes around the country to share criminal and civil records with the federal government through a trial program expected to cost about \$1 million. Officials hope to expand the program to other tribes.

With crime a longstanding problem on reservations, tribal police have complained for years about spotty access to important legal databases run by federal and state governments. They say the problem has hindered not only the ability to identify illegal gun purchases, but also to apprehend fugitives, investigate crimes and guard against domestic and sexual assaults.

“It’s been extremely frustrating,” said Carlos Echevarria, the police chief for the Tulalip Tribe in Washington State, which will participate in the trial program.

“Sometimes the records get entered, sometimes they don’t,” Mr. Echevarria said in a telephone interview. “I believe this is something that should have happened years ago.”

The Tulalip reservation was home to Jaylen Fryberg, the teenage killer in last year’s attack at nearby Marysville-Pilchuck High School.

A popular student, Jaylen apparently took his father’s .40-caliber Beretta handgun to school in his backpack, then opened fire on a group of classmates whom he had texted to meet him. He shot five classmates, four fatally, before he turned the gun on himself.

Five weeks ago, a federal jury in Seattle convicted Jaylen’s father, Raymond Fryberg, of illegally owning six firearms, including the Beretta, purchased in 2013, despite an earlier no-contest plea in tribal court to violating a restraining order for domestic violence.

Officials said that violation should have prevented Mr. Fryberg from buying or owning the guns.

Mr. Echevarria, the police chief, said he was crushed to learn after the shootings that Mr. Fryberg had been able to slip through the system and buy the murder weapon despite the earlier restraining-order violation.

“The whole thing,” he said, “was very tragic.”

Officials said that they did not know how many offenders from tribal courts had been able to buy guns because of gaps in the system, but that the Fryberg case did not appear to be isolated.

Melvin Sheldon Jr., who leads the Tulalip tribe, said that years of complaints had finally produced some action in Washington. “Our voices, along with other tribes, have been heard,” he said.

Tribal leaders say they feel they have been treated as second-class citizens in struggling to get access to modern crime-solving tools. But federal officials say the long path has reflected logistical hurdles, rather than any bias against the tribes. And the high rate of crime on Native American reservations has drawn increased attention in recent years from federal policy-makers.

The Obama administration has sought to bring more federal money, training, and resources to combating the problem since 2009. Congress directed the Justice Department to come up with a better system for sharing criminal information with the tribes, but it has taken five years for the department to develop a workable plan.

The trial program aims to close the “information gap” that has plagued the tribes, the deputy attorney general, Sally Quillian Yates, said Thursday, and it “could help solve a crime or even save someone’s life.”

About 40 tribes in all applied to take part in the Justice Department’s trial program.

In addition to the Tulalip tribe in Washington, the nine others that were chosen are the Cherokee Nation of Oklahoma; the Eastern Band of Cherokee Indians of North Carolina; the Keweenaw Bay Indian Community of Michigan; the Oneida Indian Nation of New York; the Pascua Yaqui Tribe of Arizona; the Suquamish Indian Tribe of the Port Madison Reservation of Washington State; the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho; the Confederated Tribes of the Umatilla of Oregon; and the White Mountain Apache Tribe of the Fort Apache Reservation of Arizona.

Direct Link: <http://www.nytimes.com/2015/11/06/us/politics/us-to-share-criminal-records-with-native-american-police.html? r=0>

Native American Students Left Behind

Native youth post the worst achievement scores and lowest graduation rates of any student subgroup.



Navajo Indian children play on a ranch in Arizona in 2014. The graduation rate for Native American students was well below the national average last year.

By [Lauren Camera](#) Nov. 6, 2015 | 11:28 a.m. EST + More

Native American students have writhed for decades in a bureaucratic school system bogged down by a patchwork of federal agencies responsible for different aspects of their education.

Today, native youth post the worst achievement scores and the lowest graduation rates of any student subgroup. Last school year 67 percent of American Indian students graduated from high school compared the national average of 80 percent. And many of their school facilities have been equally neglected, lacking even basic essentials such as heat and running water.

Last year, after an emotional visit to the Standing Rock Sioux Tribe in North Dakota, President Barack Obama called his cabinet secretaries to the Roosevelt Room in the West Wing of the White House and tasked them with changing the status quo.

"The stories the young people shared are challenges no child should have to face," said Valerie Jarrett, White House senior adviser who spoke Thursday at the 7th annual White House Tribal Nations Conference. "The president told his team that day ... 'We must do better.' And we have been."

The result, among other things, has been a concerted effort by agencies, including the Department of Interior, Department of Education, Department of Justice and Department of Housing and Urban Development, to work holistically and partner to help tribal communities tackle a variety of hardships.

"Our ability to strengthen our government-to-government relationship with Indian nations starts with our ability to have government-to-government relationship within the federal

government by holding all the cabinet agencies accountable for being there," said Secretary of Interior Sally Jewell, who spoke alongside other cabinet secretaries Thursday at the tribal nations conference.

She continued: "Our ability to serve you means that we have to work well together and the silos that are very, very clear within the federal government are much more effective if they can be broken down and we can work together."

One of the biggest undertakings has been better coordinating resources and embarking on a wholesale reorganization of the Bureau of Indian Education, which is housed in the Department of the Interior and oversees 183 schools across reservations in 24 states that serve about 48,000 students.

The bureau has been plagued by ineffective leadership, financial mismanagement and lack of expertise among staff in dealing with tribal schools. In the last 36 years, the bureau has had 33 directors. And graduation rates among Native youth who attend schools run by the BIE are even worse, hovering at just 53 percent.

"There is a painful history and a failure on the part of the country to serve Native youth well," said John King, the No. 2 at the Education Department who will soon take over as secretary when Arne Duncan steps down in December.

"We are committed to ensure students succeed not in spite of who they are but because of who they are," King said, speaking to the ongoing effort inside the BIE to hand over control of schools on reservation to the tribes so communities there can better preserve indigenous languages and provide more culturally responsible instruction.

"I've watched this relationship strengthen and grow," said Cecilia Muñoz, director of the White House Domestic Policy Council. "We're trying to work as collaboratively as possible all across the agencies of the government. It's very important that [Jewell] is not alone in this effort."

The question of responsibility is crucial, especially when it comes to educating Native students. To be sure, education is the specialty of the Education Department, but the Department of Interior is ultimately responsible for schools on reservations while the Department of Housing and Urban Development is responsible for building teacher housing in those remote areas.

Rep. John Kline, the Minnesota Republican who chairs the House education committee, held a slate of hearings earlier this year to address the issue.

Kline visited the Bug-O-Nay-Ge-Shig School in northern Minnesota this spring with Rep. Todd Rokita, R-Ind., to see the condition of some of the tribal schools in his home state.

"Nobody can visit one of these schools and not say, 'We need to fix this,'" Kline said at a hearing after the school visits during which he described seeing falling ceilings, broken water heaters, electrical hazards, rotten floors and rodent-infested classrooms.

"We have a bureaucratic mess," Kline said. "We all owe it to these kids to get past the confusing [bureaucracy] and stop saying it's somebody else's problem. It's time now for it to be all of our responsibility."

Some of the administration's efforts are beginning to have impact.

Lawmakers signed off on a \$19.2 million increase in fiscal 2015 for a school replacement and construction project, and also upped funding for tribally controlled schools by more than \$14 million.

And on Thursday, the administration announced another \$2.5 million in grants that will be awarded to eight different tribes to lay the groundwork for them to assume control of the schools in their communities.

"Through these partnerships, we will be putting tribes in the driver's seat by designing culturally responsive programs to help Native children reach their education potential," said William Mendoza, appointed director of the White House Initiative on American Indian and Alaska Native Education. "These efforts will help reduce the achievement gap and make our Indian students more college and career-ready."

And while graduation rates inched upward the last few years for Native students – up 4.7 percent since 2011 – there is wide recognition the more still needs to be done.

"We have the worst of the worst statistics," said Aaron Payment, chairperson of the Sault Ste. Marie Tribe of Chippewa Indians in Michigan, speaking not only about graduation rates, but also rates of suicide, domestic violence and drug use.

"The first Americans have become the last Americans," he said.

Direct Link: <http://www.usnews.com/news/articles/2015/11/06/native-american-students-left-behind>

Brazil project aims to save endangered indigenous languages



In this Oct. 28, 2015 photo, a Brazilian Pataxo indigenous woman attends the World Indigenous Games in Palmas, Brazil. Of the estimated 2,000 indigenous languages thought to have been spoken in pre-Columbian times in what is now Brazil, only around 160 survive today. Portuguese is now the first language of most members of the Pataxo nation. (Eraldo Peres/Associated Press)

By Jenny Barchfield | AP November 6

PALMAS, Brazil — Guaricema Pataxo's indigenous roots are the cornerstone of her identity. The 53-year-old great-grandmother lives on her Pataxo people's reservation and makes a living by hawking their handicrafts, fully decked out in traditional regalia.

But ask her to speak Pataxo, and she can only stumble through a few basic words and phrases.

Her situation is not unusual.

Of the estimated 2,000 indigenous languages thought to have been spoken in pre-Columbian times in what is now Brazil, only around 160 survive today. Experts warn that as many as 40 percent of those remaining could be lost in the next few decades, as elders die off and young people get more access to television, the Internet and cellphones.

The pace of change has been accelerated by big agriculture's push into the hinterland, bringing roads, electricity and outsiders to areas with a high concentration of indigenous people.

A program spearheaded in part by UNESCO, the U.N.'s cultural and educational agency, aims to give a fighting chance to nearly three dozen threatened languages. Over nearly eight years, the program has helped 35 tribes to transcribe their languages, develop dictionaries and teaching tools for children and document their rich oral traditions.

"We used to learn our language and the stories of our people with our elders," said Elly Mairu Karaja, of the Karaja people of central Brazil, a schoolteacher who's worked with the program. "But now, with technology, the youngsters are living in the white world even while they're on our land. There are many now who don't want to be indigenous anymore."

Along with the problem of anemic interest from younger generations, demography itself is playing against the survival of many indigenous languages, said Jose Carlos Levinho, director of Rio de Janeiro's Indian Museum, which ran the project with Brazil's indigenous affairs agency.

While the country's indigenous population is thought to have numbered from 3 million to 5 million in pre-Columbian days, five centuries of disease, violence and poverty have whittled that to under 1 million. Now, Brazil's original inhabitants make up less than 0.5 percent of this country of 200 million.

The indigenous population is splintered into 305 tribes, some with just several dozen or fewer members.

"In Brazil, nearly 40 percent of indigenous nations have fewer than 500 members," said Levinho. "Studies have shown that these days, such small populations aren't able to preserve their languages."

"We have several peoples who've completely lost their languages and want to try to recover them; we have some peoples where there are very few speakers left; some where there are generational conflicts; and some where the indigenous language has become the second language," he added.

Portuguese is now the first language of most members of the Pataxo nation, including handicraft vendor Guaricema Pataxo.

"Our people often leave our lands to study outside and they meet lots of people and end up marrying white people, and it all gets more and more diluted," said Pataxo, who has two children, five grandchildren and two great-grandchildren, none of whom speak the tribe's mother tongue.

The Pataxos' ancestral home is along Brazil's Atlantic coast and there are historical accounts of association between the tribe and Europeans dating back to the 1500s. Five centuries of contact, including efforts to "civilize" the Pataxo by removing their children and forbidding them from speaking their language, took a toll. Of today's remaining 13,000 Pataxos, only around 1,600 are thought to speak the group's native tongue.

"I don't feel good" about not speaking Pataxo, the handicraft vendor said as she peddled seed necklaces at the recent World Indigenous Games in the central city of Palmas. "I would feel better if I had learned."

Under the program to save indigenous tongues, specialists were dispatched country-wide to train a hand-picked cadre of tribe members to collect archival materials such as videos of traditional ceremonies where the old languages are used and to help transcribe languages that were exclusively oral.

Transcription "is a long, tense, difficult process," said museum director Levinho. "It involved heated internal negotiations among the tribes .. There are lots of fights, lots of discussions."

The team also faced practical hurdles, such as a flu outbreak near the beginning of a 2008 project that closed indigenous lands to outsiders, and threats of violence from farmers trying to drive indigenous people from their lands.

Despite the difficulties, UNESCO's director general, Irina Bokova, said the project was a success during a recent trip to Rio de Janeiro.

Still, Levinho says he has little hope of making much of a dent in linguists' prognosis that dozens of native Brazilian languages could become extinct within 20 years.

"I don't see much changing this picture," said Levinho. "We'd need to see a big investment . to grapple with the problem."

For Yamalui Kuikuro, of the Kuikuro people from the central Mato Grosso state, where soy, cotton, corn and cattle have begun to replace forests, the disappearance of an indigenous language marks the beginning of the tribe's end.

"When we lose our language, we no longer have any value, no longer have any identity," said Kuikuro, his forehead glistening with red paint. "Language is the identity of indigenous peoples."

Direct Link: https://www.washingtonpost.com/world/the_americas/brazil-project-aims-to-save-endangered-indigenous-languages/2015/11/06/17653098-84b8-11e5-8bd2-680fff868306_story.html

Keystone XL Rejection: Indigenous Resistance Exults, Trudeau 'Disappointed'

[ICTMN Staff](#)

11/6/15

Indigenous activists and environmentalists hailed President Barack Obama's rejection of the Keystone XL pipeline on Friday November 6, calling it a victory for Mother Earth and a step toward shutting down the Alberta oil sands entirely.

“In the fight against Keystone XL our efforts as indigenous peoples, whether Lakota, Dakota, Assiniboine, Ponca, Cree, Dene or other, has always been in the defense of Mother Earth and the sacredness of the water,” said Tom Goldtooth, head of the Indigenous Environmental Network, in a statement. “Today, with this decision, we feel those efforts have been validated. With the rejection of Keystone XL we have not only protected the sacredness of the land and water but have also helped our Cree & Dene relatives at the source take one step closer to shutting down the tar sands. The black snake, Keystone XL, has been defeated, and best believe we will dance to our victory!”

Canadian Prime Minister Justin Trudeau, a Liberal who was sworn in on Tuesday November 4, expressed his disappointment. But unlike his predecessor, Conservative Stephen Harper, Trudeau said the rejection would not harm relations between the two countries. Although Trudeau had supported the oil sands project, he has also pledged to take a stronger stand on climate change than Harper did.

“We are disappointed by the decision but respect the right of the United States to make the decision,” Trudeau said in a statement. “The Canada-U.S. relationship is much bigger than any one project and I look forward to a fresh start with President Obama to strengthen our remarkable ties in a spirit of friendship and co-operation.”

Environmentalists invoked Indigenous Peoples in their praise of Obama’s move, in which he deemed the project to be not in the national interest.

“The pipeline’s rejection marks a historic victory for farmers, ranchers, tribal nations and the unlikely alliance that formed to fight this uphill, six-year battle that no one believed we’d ever win,” said Bold Nebraska, a group formed specifically to spearhead Keystone XL resistance in that state, in a media release.

Others called it a step in the right direction to combat climate change.

“This represents a courageous leap forward in the climate fight,” said Rhea Suh, president of the Natural Resources Defense Council (NRDC), in a statement. “Rejecting the Keystone XL tar sands pipeline is right for our nation, for our children and for our planet. It would have locked in, for a generation or more, massive development of among the dirtiest fuels on the planet—posing a serious threat to our air, land water, and climate. The proposal, pushed largely by the fossil fuel industry, was a recipe for disaster. In no way was the pipeline in America’s national interest.”

Further, his move should inspire others, Suh said.

“Dangerous climate change is the central environmental challenge of our time, and it’s time for everyone to step up now and meet that challenge,” Suh said.

Those sentiments were echoed by the Sierra Club, whose executive director, Michael Brune, also expressed relief and hope.

“Today President Obama said yes to clean energy and public health, and no to dirty oil and dangerous pollution,” Brune said in a statement. “Stopping the Keystone XL pipeline is a victory for the planet, for the health and well-being of the communities along the pipeline route, and for future generations to come. It also demonstrates the power of the millions of people who raised their voices in opposition to the pipeline, and of the growing movement to end our dependence on dirty fossil fuels.”

The Center for Biological Diversity, too, acknowledged the numerous voices and strong opposition that went into defeating the proposal.

“This is a historic moment, not just for what it means about avoiding the impacts of this disastrous pipeline but for all of those who spoke out for a healthy, livable climate and energy policies that put people and wildlife ahead of pollution and profits,” said Valerie Love with the Center for Biological Diversity, in a media release. “President Obama did the right thing, but he didn’t do it alone: Millions of Americans made their voices heard on this issue, and will continue pressing Obama and other political leaders to do what’s necessary to avoid climate catastrophe.”

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/06/keystone-xl-rejection-indigenous-resistance-exults-trudeau-disappointed-162354>

Native American Leader Apologizes For Blackface Halloween Costume

Terry Rambler, chairman of the San Carlos Apache Tribe in Arizona, called the costume a "poor choice."

By: [Lynette Holloway](#)

Posted: Nov. 7 2015 9:48 AM



Terry Rambler

Calling it a "poor choice," an Arizona Native American leader apologized this week for wearing [blackface while dressed as Bob Marley on Halloween](#).

"Recently, I posted on my Facebook page a picture of my Halloween costume dressed up in reggae style," Terry Rambler, chairman of the San Carlos Apache Tribe in Arizona, wrote in Facebook post Thursday.

"I did this thinking I wanted to dress up as one of my favorite musicians, Bob Marley," he continued. "But in hindsight, it was a poor choice I made. I am not a racist and I did not mean to offend anyone but I realize I did. There is no one to blame but me. I take full responsibility for my action."

Rambler came under fire almost immediately after posting the image of himself decked in a dreadlock wig and dark face paint and captioned: "I had fun tonight at the Bylas Halloween Carnival."

Some critics found his costume choice ironic, given that he has pushed the Washington Redskins to change its name because it is offensive to American Indians.

Direct Link:

http://www.theroot.com/articles/news/2015/11/native_american_leader_apologizes_for_blackface_halloween_costume.html

Native American Spirit Camp Reacts to Obama's Keystone Pipeline Decision

Posted: 11/06/2015 5:18 pm EST Updated: 11/06/2015 5:59 pm EST

[Katie Scarlett Brandt](#), Chicago-based writer



As President Barack Obama announced a formal rejection of the Keystone XL Pipeline this morning, Leota Eastman Iron Cloud stood in Alaska, crying.

For nearly two years, Iron Cloud had slept in a teepee in western South Dakota, [part of a Spirit Camp set up in opposition to the TransCanada Corporation's Keystone Pipeline](#). Native Americans from the Rosebud Sioux Tribe built the camp in 2013, fighting the pipeline's construction due to environmental and public safety concerns.

"I'm still going through all of the emotions. I just want to hoop and holler," Iron Cloud said, hours after President Obama's announcement. "Although there are other issues like uranium mining and fracking, that pipeline was a major issue that was going to go right by our tribe. I'm so thankful to Barack Obama."

In fact, the pipeline would've traveled so close to sovereign tribal lands near Winner, South Dakota, that designers had mapped a bend in the pipeline's route. That close

vicinity posed [a threat to historic cultural sites, as well as water sources](#), said Keith Fielder, back in January.

A former engineer and archaeological monitor with the Rosebud Tribe, Fielder said, "It's all about the water. We spend billions flying spacecraft to other planets to see if they have water, and we're about to destroy ours."

Iron Cloud, a Rosebud native, had traveled to Alaska at the end of October for work, which she said is difficult to find on the reservation. After the Keystone rejection announcement, she called home to the Spirit Camp.

"I wish I was there at the camp. They're still there, standing strong all the way through," she said, adding that camp supporters told her they were heading to the Rosebud tribal office for a victory song and to make celebratory plans.

During her year and a half at the camp, Iron Cloud educated visitors, prayed for protection for the earth, and served as a visual reminder of everyone who opposed the pipeline's construction. But it was never easy, she said.

Iron Cloud [sacrificed spending time with her family, having a job, and sometimes even eating](#)--which she gave up to stand in solidarity with Native Americans on the reservation who go without food.

"My thoughts, heart and soul was all to the camp. I couldn't go out. I couldn't do all of the little things that people take for granted each day," she said.

Spirit Camp members withstood threats, belittling and bullying from Keystone Pipeline supporters. They held their ground through extreme wind, rain and cold (as low as 20 degrees below 0), keeping warm by a fire in the center of the circle of teepees. Instead of beds, they slept on the ground in their teepees.

"But that's what it's all about, connecting with Mother Earth, feeling her, being with her," Iron Cloud said.

Connecting with others is important, too. And Iron Cloud said she hopes the Keystone Pipeline's rejection inspires other native tribes fighting to protect future generations.

"For everybody else around the world fighting for what they believe in, the message here is to stay strong, stay connected. We have our prayers, and our ancestors were behind us all the way. When people stand together, we can beat big oil," she said. "People need to wake up to what is really real in this world, which is our earth."

Even though she's in Alaska for work, Iron Cloud said her heart is always out at the camp. But even 3,000 miles away, she can't get away from hearing news of TransCanada, which is also working on a liquefied natural gas project in Alaska.

"I'm just living for the moment," Iron Cloud said of potential future challenges. "I have no idea what tomorrow will bring. Only Tunkashila (God) knows. I'm just so elated about the Keystone getting rejected and so thankful for all of the support, prayers, and thoughts. That really kept us going."

Check out the [Oyate Wahacanka Woecun Spirit Camp on Facebook](#), and share your own reaction to the pipeline decision.

Direct Link: http://www.huffingtonpost.com/katie-scarlett-brandt/native-american-spirit-camp-reacts-to-obamas-keystone-pipeline-decision_b_8492972.html

Increasing Indigenous Diversity: Classifying Is Oversimplifying

[Duane Champagne](#)

11/7/15

A major trend for modernizing nation states is to homogenize the cultures, governments, and communities of indigenous nations. While extending greater inclusion and citizenship, Indigenous Peoples are asked to de-emphasize or abandon their own forms of political government, cultures, languages, and identities. Contemporary international policies and national policies focus on bringing Indigenous Peoples into human and civil rights protection. In the process of including Indigenous Peoples into nation culture and community, Indigenous Peoples re-constructed into social groups that make more sense within modernizing nation state language and group understandings.

Indigenous nationalities are not widely understood among the general public. Many contemporary academic studies and the U.S. Census classify Indigenous Peoples as racial, marginalized, or ethnic groups, thereby putting all Indigenous Peoples into one category, sometimes the residual category of “other.” The classification of indigenous people to a political, racial, or culturally homogenous category greatly oversimplifies the diversity of Indigenous Peoples cultures, government forms, identities, relation to the land, and cosmic relations.

The oversimplified classifications carry certain assumptions about Indigenous Peoples’ possibilities, rights, and social-cultural action in the contemporary world. Classifying Indigenous Peoples as economically marginalized, implies that all Indigenous Peoples are poor, from the point of view of mainstream understandings. The policy emphasis implied in the marginalization category is that indigenous issues are primarily economic, and that Indigenous Peoples need economic development as a means to solve most of their issues or problems. If Indigenous Peoples are classified as a racial or ethnic group then their issues and future resolutions are classified as civil rights issues. Most classifications of Indigenous Peoples result in avoidance of indigenous rights, and hence do not address the issues—land, self-governance, and cultural autonomy— that are most central to Indigenous Peoples.

The classifications of American Indian, Native American or Pan-Indigenous are ethnic classifications that suggest that Indigenous Peoples are ethnically, culturally, politically, and racially homogenous. Indigenous Peoples, however, do not form a common ethnic, political, or cultural group. Pan-Indigenous groups are coalitions of many indigenous nations that are politically, culturally, and territorially independent. The expression “indigenous” does not, and should not, refer to a common ethnic orientation, but rather refers to the collection of nations, usually located within nation states, that retain commitments to historical political organization, land, and culture that existed long before the formation of contemporary nation states. There is no indigenous nation, ethnic group, race, or minority group that encompasses the whole of a unified indigenous

identity. A unified indigenous identity is a social construction. Rather than homogenous, indigenous identities are gathered from many cultures, identities, governments, lands, and worldviews.

Indigenous Peoples are diverse, and their diversity existed long before nation states. The nation building of contemporary nation states has tried to suppress indigenous diversities and invited Indigenous Peoples and individuals to accept the political, economic, cultural and citizenship of contemporary nation states. The inclusion of Indigenous Peoples into present-day nation states continues to exact a heavy cost from indigenous identity and tradition.

Indigenous Peoples, however, have retained many core aspects of indigenous political, cultural, and territorial identity. The diverse cultural and political ways of Indigenous Peoples are reflected in the many ways by which Indigenous Peoples have sought to preserve themselves.

Contemporary globalized markets, nation-state policies, and globalized cultural diversity, has created many opportunities and constraints on Indigenous Peoples who preserved their unique cultural, political and territorial organization with responses varied specific responses to modernization and colonization. The forces of homogenization have been countered by the indigenous forces of specific culture, language, government, and land holding. Many indigenous nations and persons have made choices for engaging in the contemporary world, but at the same time retain core understandings of culture, government and land rights. Traditional indigenous diversities form the basis of increased indigenous political, cultural, and territorial diversification in the contemporary world.

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/07/increasing-indigenous-diversity-classifying-oversimplifying-162345>

Dusty Baker part of discussion about Native American mascots

[Patrick Brennan](#), pbrennan@enquirer.com 6:15 p.m. EST November 7, 2015



Dusty Baker was back in Cincinnati Saturday to get an education.

Baker, along with three panelists, helped christen the National Underground Railroad Freedom Center's "Mascots" exhibit, which addresses cultural appropriation in sports and images of Native Americans.

The exhibit opened Saturday and runs through spring 2016, according to a Freedom Center spokeswoman.

The conversation Saturday focused mostly on objectionable depictions of Native American culture in sports – an area where Baker said he needed to study up.

Baker, the former Reds manager of six seasons and hired Thursday for the same post with the Washington Nationals, asked questions of his fellow panelists, and spoke about his own Native American heritage – members of his extended family were part-Native American, he said.

Baker also dispensed knowledge from his perspective as one of the few African American coaches and managers in Major League Baseball.

"I was always curious about my history. ... I grew up not knowing about different things, but I knew some things that weren't right, and I'm here as a person that needs education," Baker said.

The group of panelists provided that education to Baker and a crowd of about 100 (about a dozen of whom wore Nationals ball caps) at the Downtown museum at 50 E. Freedom Way.

Dennis Limberhand, a Cheyenne elder, Alex Tortes of the Torres Martinez Desert Cahuilla Tribe – both friends of Baker's – and Rose Wetterau, a psychologist from Xavier University, accompanied Baker on the panel.

Inevitably, the discussion arrived at the hot-button issue of the National Football League franchise in Washington, D.C., the Washington "Redskins."

Each panelist except Baker directly addressed the Redskins moniker.

"There's no debate – eliminate the mascots," said Wetterau. "Native Americans say it's hurtful? Then it's hurtful."

Each panelist also agreed the issues stretched deeper than any one sports logo or branding strategy.

"I don't think it's just a one-dimensional thing. It runs throughout the education system," said Limberhand.

After the discussion, the panelists inspected a table of sports souvenirs with potentially-objectionable brand marks. They also toured the new exhibit.

Few African-American managers and coaches in MLB

If not for the Nationals' hire of Baker, there currently wouldn't be an African-American slated to manage in MLB next season.

Baker doesn't take lightly his status as the only African-American manager in the majors, he said.

"We don't have much support at the top, especially when people are hiring their friends or their fraternity brothers," Baker said. "And therein lies the problem. Since I've taken (the

Nationals) job, I've probably had 200 potential coaches call me to fill five positions. It saddens me... That just shows me that baseball isn't taking care of its own. It's not taking care of its former players.

"I'm very proud and pleased to have accepted this job, but, No. 1, I can't do it by myself. To me, we need more people of color."

Direct Link: <http://www.cincinnati.com/story/news/2015/11/07/freedom-center-mascots-exhibit-opens-with-panel-talk-dusty-baker/75371248/>

Native American sculptor aims for provocative, not pretty

Heidi Murrin / Trib Total Media

'White Filly' by Bob Haozous at the Four Winds Gallery in Shadyside Friday, Oct. 30, 2015.

'Bob Haozous'

When: Through Jan. 2 at 10 a.m.-5:30 p.m. Mondays-Saturdays, until 8 p.m. Fridays

Admission: Free

Where: Four Winds Gallery, 5512 Walnut St., Shadyside

Details: 412-682-5092 or fourwindsgallery.com

By [Kurt Shaw](#)

Saturday, Nov. 7, 2015, 6:15 p.m.

It's not every day that a walk down Walnut Street in Shadyside reveals the early work of one of America's most important living Native American artists. But currently, a small, but comprehensive, retrospective exhibit of the work of Bob Haozous fills the front window at Four Winds Gallery, as well as a few shelves and a back wall.

"In my opinion, he is one of the most innovative and border-stretching Native American artists of the 20th century," says gallery owner John Krena. "His thing is to provoke thought, provoke a dialogue, spark a conversation. If it offends you, he almost feels he has done his job. He pushed a button."

On display are more than a dozen small-scale works in wood, stone, steel, paper and bronze, most of which were purchased by one collector over the years at Four Winds.

"We exhibited Bob's work many times throughout the late 1970s and early '80s, and, each time, (the collector) would buy a piece or two," says Krena, who also added five pieces from his own personal collection to round out the exhibit.

Haozous is the son of sculptor Allan Houser (1915-94), who many consider the "Grandfather of Contemporary Native American sculpture." He is a descendant of the Chiricahua and Warm Springs Apaches who lived in southwestern New Mexico, southeastern Arizona and northern Mexico until they were removed from their homelands and held as prisoners by the United States from 1886 to 1914.

He was born in 1943 and studied at Utah State University before enlisting in the Navy, where he served for four years on board of the USS Frank Knox during the Vietnam War.

After the war, Haozous attended the California College of Arts and Crafts in Oakland, where he earned his bachelor of fine arts degree in sculpture in 1971.

As an emerging artist, Haozous exhibited from 1971 to '91 at the annual Southwestern Association for Indian Arts' Santa Fe Indian Market, which is how Krena came to know of his work.

“Now, he makes monumental works in steel,” Krena says. “But these smaller, earlier works in wood, stone and bronze are more intimate, more personal.”

Take for example “Michael's Vision.” A marble portrait in profile, looking upward, it pays homage to Michael Naranjo, a blind Native American sculptor and Haozous' good friend of many decades.

Other works in Rose of Portugal marble and limestone sit nearby, like “White Filly” and “Turning Bear.” Each offers a glimpse into Haozous' uncanny ability to turn complex gestural movements into simplistic static forms.

On the back wall of the gallery hang three masks Haozous made in the early 1980s.

Here, the influences of traditional Northwest Coast masks are immediately apparent. Though contemporary pieces, each could easily be mistaken for a traditional mask. Rather, they are an anomaly, because they can never be worn.

Social commentary is an integral part of Haozous' work. A recurring theme is questioning the viewpoint of white society in regard to native cultures.

With “Lonely Man,” a painted limestone piece that is a figural depiction of a shirtless Indian, “He's trying to show native people not as the way you would see them as a white person,” Krena says. “Everybody isn't noble, everybody isn't a chief. These are just people. He's not the happiest guy. He's not in great physical shape. He's a person living in our time.”

Perhaps the most arresting piece is noticeable from the street. An untitled wooden figure all of 2 feet tall, takes the form of a naked pregnant woman to which the face has been obscured with white paint, save for a few sharp teeth made of bone that fill the hollowed-out mouth. This face, certainly not a pretty or happy one, hovers in stark contrast above voluptuous breasts and a full belly, making one wonder what's to come of the implied pregnancy.

“He never sought to make things beautiful; he's more into the grotesque or thought-provoking,” Krena says.

Nevertheless, these objects are beautiful each in their own way.

It's worth noting that this exhibit marks the beginning of the 41st year the gallery has been on Walnut Street, ever since Krena first opened it in October 1974, just a few blocks up from its current location, where it has been since 1981.

Kurt Shaw is the art critic for Trib Total Media. He can be reached at kshaw@tribweb.com.

Read more: <http://triblive.com/aande/museums/9348008-74/haozous-gallery-winds#ixzz3r73EU5UJ>

'Absurd': Redskins slam Adidas' drive to eradicate Native American mascots in high school sports

Published time: 8 Nov, 2015 14:38 Edited time: 8 Nov, 2015 14:43



Adidas has no problem making billions off of endorsing major-league teams whose names contain ethnic stereotypes. Yet it has just pledged to pay for high school football's bid to eradicate racial symbolism. The Redskins say Adidas is employing double standards.

Under the initiative, announced Thursday, Adidas would provide free design services to those schools seeking to remove “*potentially harmful Native American imagery or symbolism*” - including mascots, team names, logos and so on. The German company is even eager to provide financial support to ensure the cost of changing is not prohibitive, The Washington Post reports.

Some 2,000 high schools still use mascots and monikers that “*cause concern for many tribal communities*,” the company said, announcing it will be a founding member of a coalition to review the issue of Native American imagery in sports.

President Barack Obama called the idea a “*smart, creative approach*,” given that “*we can't get states to pass laws to prohibit these mascots*.”

But the Washington Redskins were not so happy. According to a statement from Maury Lane, a spokesperson, “*The hypocrisy of changing names at the high school level of play and continuing to profit off of professional like-named teams is absurd*.”

“Adidas make hundreds of millions of dollars selling uniforms to teams like the Chicago Blackhawks and the Golden State Warriors, while profiting off sales of fan apparel for

the Cleveland Indians, Florida State Seminoles, Atlanta Braves and many other like-named teams.”

There also seems to be the implication that Adidas would go after major-league teams next, but Adidas has been quick to deny this.

“It’s important to remember (Thursday’s) discussion is a voluntary effort and only about high schools,” spokesman Michael Ehrlich told The Washington Post in an email.

“We are not mandating a change. We are committed to continuing a dialogue to look at the issue of Native images in sports and work to find solutions. Ultimately, it’s the leagues, teams, athletes, coaches and fans who decide what changes they want to make. And if they want to make a change and we have the resources to help, then we want to help.”



Meanwhile, the case of Blackhorse vs Pro-Football has been picking up pace. Over in Glendale, Arizona, in mid-October, scores of people, both Native and others, showed up at the University of Phoenix Stadium to stand against the NFL’s continued use of racist symbolism and naming.

‘If you want more respect, teach Native American history properly’

Elsa Johnson of the Navajo nation, one of the organizers, told RT she believes Adidas has made a move in the right direction.

“I think if we can get the high school and the younger folks – who knows, they may be the ones making that decision one day, saying ‘You know what, we’re going to get rid of this name altogether, we’re going to get rid of all racist names in sports,’ and I hope that happens,” Johnson said.

But her view is also that painful and misguided stereotypes about all things Native American will persist, if Native American history is not taught properly in schools.

"I think that's a good step in the right direction, and I know that the NFL and other professional leagues still have some names; but I think it's good to also really start with the youth... because what you teach them typically stays with them for life."

"Native American history isn't taught in schools. History is taught from the oppressor's viewpoint," she said. "If you go to [any level] school, very little is mentioned about the Native Americans. And they also kind of really slip past slavery – because those are all very shameful things, that the majority and the Europeans did to the First Nations...and then the blacks."

Redskins may also be regarded an offensive word, if one considers its origins, going back to the days of trophy-hunting, where a redskin scalp would fetch \$60 for a white settler. Women and children were also included in the roster, but for less. There was a climate of indiscriminate hunting down of the Native American population by the whites.

Of all the practices and deeds that are glossed over today, perhaps the most pertinent to the Redskins issue is the practice of scalping. Contrary to widespread belief, *"scalping did not come from the Natives, it came from the outside – and that's another stigma we have to live with, along with so many other things,"* Johnson pointed out to RT.

"To this day, as much education, with all of this social media, we're still at that place. Racism is still well and alive in America, that's sad to see... But had our history been included in history books, I don't think we would really be having this conversation. So, I think it all goes back to who was the ruling class. They like to make themselves look wonderful."

Direct Link: <https://www.rt.com/usa/321231-adidas-racist-native-americans/>

Bernie Sanders Introduces Bill to Protect Oak Flat -- Native American Place of Worship

Andrew Emett November 08, 2015



Sen. Bernie Sanders and Sen. Tammy Baldwin introduced legislation this week to stop the transfer of federal land to a foreign-owned corporation, which plans to develop the largest copper mine in North America.

The land, known as Oak Flat, is located in the Tonto National Forest and has significant religious and cultural value to Apaches, Yavapais, and other Native Americans in the region.

The night before voting to approve the 2015 National Defense Authorization Act (NDAA), Sen. John McCain slipped in a provision referred to as Section 3003 that approved the transfer of public lands, Oak Flat and nearby Tonto National Forest lands, to private corporations Rio Tinto and BHP Billiton. Resolution Copper, a subsidiary of the corporations, intends to use the land to construct a block cave mine, which would destroy the sacred Oak Flat area and create a crater up to two miles long.

“Too many times our Native American brothers and sisters have seen the profits of huge corporations put ahead of their sovereign rights,” Sanders said. “It is wrong that a backroom deal in Washington could lead to the destruction of a sacred area that is so important to so many. We must defend the hundreds of thousands of Americans who are standing in opposition to this giveaway of our natural resources to foreign corporations.”

The Tonto National Forest in southeastern Arizona was established in 1905 from the ancestral homelands of the Tonto Apache and other Native Americans who were forcibly removed at gunpoint from the Oak Flat area by the U.S. Army in the 1880s. The Apaches were held as prisoners of war until the early 1900s.

Because of their religious and cultural value, Oak Flat and the Tonto National Forest are supposed to be protected under the American Indian Religious Freedom Act, the National Historic Preservation Act, and the Native American Graves Protection and Repatriation Act. The Save Oak Flat Act would repeal Section 3003 and prevent the transfer of approximately 2422 acres of Forest Service land to Resolution Copper, which plans to remove at least one cubic mile of ore that sits 7,000ft beneath the Earth’s surface.

Strongly opposed by Native American tribes nationwide, Section 3003 sets a dangerous legal precedent for the lack of protection concerning sacred tribal areas located on federal lands. Besides destroying forever a beautiful place of worship, the mining project will greatly impact the local water supply by draining resources and polluting the underlying aquifer and drinking water.

“The fight to save Oak Flat will succeed,” said Randi Spivak, public lands director at the Center for Biological Diversity. “People from across the country, and even around the world, are outraged by what’s happened with Oak Flat and won’t stand by to see our public lands and American Indian sacred sites be destroyed for profits.”

In exchange for destroying a Native American place of worship and threatening our First Americans’ traditions and ways of life, Rio Tinto P.L.C. and its subsidiary Resolution Copper, will reap tens of billions of dollars in U.S. taxpayer assets from the land grab. To add insult to injury, Resolution Copper stated the copper ore mined will likely be shipped out of the U.S.

Rep. Raúl Grijalva introduced the bill in the House of Representatives earlier this year, and the legislation currently has 36 bipartisan co-sponsors. On Wednesday, the signatures of over a million people were submitted in favor of saving Oak Flat. The signatures were turned in ahead of the House Natural Resources Committee forum on protecting sacred American Indian sites.

“Oak Flat should be protected, not plundered,” asserted Nick Kimbrell, a senior campaigner with Avaaz. “Over a million people in the U.S. and around the world are calling on Congress to stop this act of cultural vandalism and set a precedent for governments everywhere to protect native peoples and their sacred sites.”

See more at: <http://www.blackstarnews.com/us-politics/justice/bernie-sanders-introduces-bill-to-protect-oak-flat-native#sthash.ScAxp50S.dpuf>

American Basketball Association Creating Opportunities for Native Players

[Rodney Harwood](#)

11/7/15

The American Basketball Association may not yet have the explosive star power that rattled rims and dazzled crowds back in the day, but it is the newest showcase for Native American basketball talent taking their game to the next level. The 2015-16 season marks the 15th year for this ABA, and will include over 90 teams with 1,000 players.

The Native Pride from Miami will open the 2015-16 ABA season Nov. 12th as the first Native team since 2004, when W.S. “Spider” Ledesma’s (Mission/Mexican Indian ancestry) team, called Native America, played in Albuquerque, N.M.

The 2015-16 expansion was scheduled to include a second all-Native team from Wyoming, but the Wind River Bison from Fort Washakie, Wyo., will delay its entry into the league until next season after running into unexpected sponsorship difficulties.

“Playing professionally is like a dream come true. I’ve been playing Indian tournaments my whole life, but the caliber of play on [the Native Pride] is really off the charts,” guard Jay Liotta, (Comanche) told ICTMN. “I can’t wait to play for Indian Country, because I’ve never played on an Indian team like this before. We can easily compete in a league with former NBA and college players.”

The ABA produced some of the greatest players in basketball history, such as Julius Erving, George Gervin, Spencer Haywood, Connie Hawkins, Moses Malone, Dan Issel and David Thompson before merging with the NBA in 1976.

Current ABA co-owners Dick Tinkham and Joe Newman decided to bring the ABA back in 1999, after the original ABA had been dormant for nearly 30 years. Newman, who compares the ABA to the Double A level of professional baseball, told ICTMN, “Our best teams can compete with any D-League team in the country.”

Newman says his idea is to showcase the amazing talent the Native American community has. “I’ve always wanted to have Native American teams in the ABA,” says Newman. “There are a tremendous number of Native American players who don’t get exposure or opportunity. If we can bring the story of Native American players to the forefront, than we’ve done something pretty good. It’s certainly a showcase for diversity in the ABA.”

The Native Pride roster is an example of diversity, with a number of affiliations, including Cherokee, Comanche, Creek and Seminole players.

Native Pride Team Owner Federico Brodsky was the 2015 ABA General Manager of the Year last season for the Miami Midnites and will be taking a run at the title with his own team this season.



Native Pride owner Federico Brodsky talks with players during a workout. Photo: Kevin Johnson, Seminole-Tribune

Born in Argentina and living in Miami for the past 15 years, Brodsky is an internationally renowned sports operations specialist with work experience in coaching basketball, sports management, marketing, community leadership and player scouting. He also played professionally in Argentina. “Because of the relationships I have overseas, I have coaches and GMs calling me all the time looking for talent. I also have a good Latin American contact, which will be huge for the program and players moving on if they can.”

“I want our schedule to be as open as possible and go as many places as we can,” he said. “We’ll play in Texas, North Carolina and Wisconsin. We’ll host a team from Boston. I truly believe the program we are putting together with the Native Pride team will be the stepping stone for the Native community.”

Brodsky’s history with Miami Midnites owner Jeffrey Rosen, who also owns the Maccabi Haifa basketball franchise in Israel, opens the door to other professional possibilities in overseas markets.

“You have to get your foot in the door somewhere and this is a legitimate opportunity for all the young guys to look at,” said Liotta, who lives on the Miccosukee Reservation 18 miles from Miami. “I wish I had this kind of opportunity when I was in my 20s. I can’t express strongly enough what kind of opportunity this is.”

The ABA team salary cap is copy20,000 per season, which means players earn roughly \$800 to copy,200 a month. Nobody’s getting rich, but it is a chance to play semi-pro basketball for older players like Jesse Heart, 35, (Oglala Lakota) from Pine Ridge; Liotta, 36, (Comanche) who grew up in Oklahoma City; and his brother-in-law Jim Archambault, 31, who played for United Tribes Technical College in North Dakota.



Native players, from left, Jay Liotta, Jim Archambault and Luke Martinez Photo Courtesy: Federico Brodsky

While the Native Pride begins its 32-game schedule in mid-November, the Wind River Bison will continue to develop by playing in Indian Country tournaments while building business contacts for the 2016-17 season.

Wind River Bison owner Waylon Oldman (Arapaho) told ICTMN, “We’re sponsoring an [Indian Country’ tournament in December and we’ll play other tournaments to give our guys an extra year to learn how to play together. True value is created when you give back to your community. My only agenda is making our community a better place.”

For Native Pride or ABA info visit: www.americanbasketballassociation.org or www.abaliveaction.com.

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/07/american-basketball-association-creating-opportunities-native-players-162358>

Lawsuit: SD agency biased against qualified Native American workers

November 09, 2015 5:00 am • [Jim Stasiowski Journal staff](#)

A Native American man's attempt to be hired for a job that seemed to fit his qualifications, but which was then given to an inexperienced white woman, has led to a lawsuit charging a South Dakota agency with racial discrimination in hiring.

The lawsuit was filed by the U.S. Department of Justice, the nation's most powerful law-enforcement agency, against the South Dakota Department of Social Services, which is in charge of helping people deal with social problems.

The discrimination case is noteworthy because the Native American man, Cedric Goodman, was applying for a job with the Pine Ridge Indian Reservation office of the state social services department, a position in which he could have served members of his own tribe.

The federal justice department is accusing the DSS of discrimination because it failed to hire Goodman and instead hired a white person whose qualifications appear inferior to Goodman's.

Furthermore, the lawsuit says, the DSS has shown a "pattern or practice of intentional resistance to the full enjoyment of the rights of Native American applicants to equal employment opportunities without discrimination based on race."

In response to a request for comment for this story, Tia Kafka, communications director for the DSS, wrote in an email: "In response to your inquiry, the Department cannot comment on pending litigation."

If the suit, filed in the U.S. District Court in Rapid City, is successful, the DSS could be required to provide back pay to Goodman and other Native American applicants who were qualified but may have been improperly turned down for DSS jobs.

Included in the DSS statewide reach is an office on the Pine Ridge Indian Reservation. As a result of its location, the DSS office there serves many Native Americans in such areas as nutrition assistance, medical eligibility and temporary assistance for needy families.

In October of 2010, the lawsuit alleges, Goodman applied for an opening as an employment specialist in the Pine Ridge office of the DSS. The lawsuit added that "specialist" jobs "are among the higher-paying positions at DSS." The Pine Ridge office has 23 specialist positions, in which employees help people find jobs.

Goodman, at the time, "met all of the objective qualifications for the Employment Specialist position at Pine Ridge," including a bachelor's degree in human services and business administration, the lawsuit says. He also had five years of experience as a social worker, three and a half years as a supervisory social worker with the Bureau of Indian Affairs, and four years as an employment specialist with the South Dakota Job Seeker Services under the Department of Labor and Regulation.

Of the six applicants for the job, five were Native Americans, the lawsuit alleges.

After interviewing Goodman and the others, the lawsuit says, the DSS "decided to hire no one for the Employment Specialist position and canceled its requisition for the Employment Specialist position on December 12, 2010.

"The next day, December 13, 2010, DSS continued to seek applicants for the Employment Specialist position by opening another vacancy announcement for an Employment Specialist at Pine Ridge."

The DSS hired a white woman who was a 2010 college graduate "with limited work experience mostly centered in a retail and office environment," the lawsuit says.

"Upon information and belief," the lawsuit concludes, "qualified Native American applicants have been rejected by DSS for other jobs as specialist based upon their race."

EEOC called in

When he was notified that he was not selected for the job, Goodman filed a complaint with the federal Equal Employment Opportunity Commission. His EEOC complaint, the lawsuit says, alleges "that DSS has a policy of hiring white applicants in the higher-

paying specialist position, such as Employment Specialist, while only hiring Native-American applicants for lower paying positions."

The EEOC investigated the complaint and concluded a discrimination violation had occurred.

"The EEOC attempted unsuccessfully to achieve a voluntary resolution of the charge through conciliation, and subsequently referred the charge to the United States Department of Justice," the lawsuit says.

According to statistics in the lawsuit, over a 25-month period starting in January 2010, the DSS listed 18 open specialist jobs. Although Native Americans accounted for 40 percent of the applicants, DSS hired 11 white candidates, one Native American and closed the other six vacancies without hiring anyone.

"In some cases," the lawsuit says, "DSS passed over a well-qualified Native American candidate in favor of a white applicant with lesser qualifications. In others, DSS closed vacancy announcements rather than select a well-qualified Native American candidate."

The lawsuit is seeking several outcomes, including requiring the DSS to hire Goodman "in the next available Employment Specialist position at DSS's Pine Ridge Office."

If the suit is successful, Goodman "and other similarly situated Native American applicants" could receive back pay and "all other appropriate monetary relief ... for the loss they suffered as a result of the discriminatory conduct."

Further, Goodman and others may receive "compensatory damages ... for mental and/or physical injuries caused the DSS's discriminatory conduct."

Other outcomes sought include preventing the DSS from engaging in further discrimination against Native Americans and requiring the DSS "to institute policies, practices, and procedures to ensure a nondiscriminatory workplace."

Direct Link: http://rapidcityjournal.com/news/local/lawsuit-sd-agency-biased-against-qualified-native-american-workers/article_5238d941-994f-5d55-a265-f888f763fbc1.html

Marijuana Legalization In South Dakota: Native American Pot Resort Plans Suspended Until Tribe Gets Legal Guidance From US Government, Report Says

By [Aaron Morrison](#) @aaronlmorrison on November 09 2015 12:20 PM EST



An American Indian tribe that planned to open the nation's first marijuana resort is destroying its crop and suspending the project until it gets legal guidance from the U.S. government. Pictured: Sioux Indians, whose ancestral land is located in South Dakota's Black Hills, perform a ceremony in 1997 at Brompton Cemetery in London. Reuters

A Native American tribe that planned to open the first marijuana resort in the U.S. announced over the weekend that it was destroying its crop and temporarily suspending the plans in South Dakota while leaders sought legal guidance from the federal government. The Flandreau Santee Sioux Tribe, which planned to open a marijuana lounge on New Year's Eve, was the first tribe in South Dakota to legalize the drug after U.S. officials suggested in a memo released last year that they were permitted to, the [Associated Press reported](#).

Seth Pearman, the Flandreau Santee Sioux Tribe's lawyer, said leaders were confident that the venture would succeed after it got further clarification from the U.S. Department of Justice, according to a statement released Saturday to the [Argus Leader newspaper](#). "The tribe will continue to consult with the federal and state government," and hopes to proceed like states that have legalized marijuana in recent years, Pearman said in the statement.

Since last December, when the Justice Department released a memo that opened the door for the 566 federally recognized American Indian tribes in the U.S. to grow and sell marijuana on their reservations, dozens of tribes have explored the idea, according to a report in [Time](#). The federal memo suggested tribes could legalize marijuana on tribal land — even if pot is illegal in the surrounding state and in the U.S.

American Indians and Alaska Natives numbered roughly 4 million people, or 1.5 percent of the total U.S. population, in 2010, according to census bureau data. There were about 326 Native American reservations associated with the 566 tribes, but not all tribes have a reservation.

In South Dakota, some state officials had questioned the Flandreau Santee Sioux marijuana project, including Attorney General Marty Jackley. He said changes to tribal laws regarding pot would not impact nontribal land or state residents who aren't tribal members.

Jackley said Saturday that the tribe's decision to temporarily suspend its plans was "in the best interest of both tribal and non-tribal members," according to the AP. In June, the Flandreau Santee Sioux's executive committee voted to legalize the sale and use of marijuana on its reservation in Moody County, about 45 miles north of Sioux Falls, South Dakota.

Direct Link: <http://www.ibtimes.com/marijuana-legalization-south-dakota-native-american-pot-resort-plans-suspended-until-2175469>

XLrator Media Acquires Native American Lacrosse Documentary 'Spirit Game: Pride of a Nation' (Exclusive)

Movies | By [Jeff Sneider](#) on November 9, 2015 @ 10:40 am Follow [@theinsneider](#)

The company will release the film in November 2016 to mark Native American Heritage Month

XLrator Media has acquired worldwide distribution rights to the inspirational feature documentary “Spirit Game: Pride of a Nation” for release on its Lifeframe documentary label in November 2016 to mark Native American Heritage Month.

The documentary follows The Iroquois Nationals Lacrosse Team on the road as they compete in the 2015 World Box Lacrosse Championships. For the first time ever, the Championship Games were held on an Indian Reservation, in Onondaga in upstate New York, the Capitol of the Iroquois Confederacy.

“Spirit Game: Pride of a Nation” was directed by Oscar-nominated filmmaker Peter Spiner and Peter Baxter (“Wild in the Streets”), produced by Spiner and Chris Brewster, and executive produced by Gayle Anne Kelley and Oren Lyons. The documentary was produced by One Bowl Productions in partnership with the Haudenosaunee (Iroquois) and with the support of Iroquois Nationals sponsor Nike and others.

“The game began with the Iroquois and we are proud of the role they play with Nike Lacrosse and in growing the sport itself,” Joe Taylor, Nike’s director of lacrosse, said.

“This is a truly moving and inspirational look at the spiritual journey the sport of lacrosse represents to the Iroquois people. Lacrosse originated with the Iroquois as more than sport but as profound medicine that is the lifeblood of their nation and central to their efforts to be recognized on the world stage,” said XLrator Media CEO Barry Gordon.

The Iroquois Confederacy, known more traditionally as the Haudenosaunee, believe they were given the game of lacrosse as a gift from the Creator, and it is central to their heritage. Lacrosse was believed to be a “medicine game” that was played for healing and strengthening the mind, body and spirit of the players.

The Iroquois Nationals Lacrosse Team is the flagship of the Haudenosaunee. The team members travel on Iroquois passports, and carry their nation’s flag, colors and sticks into international competition against the best teams in the world.

In 2010, the U.K. declined to officially recognize the Haudenosaunee passport. In a mad diplomatic scramble, the U.S. State Department offered the team the option of using U.S. passports. The team respectfully declined, as acceptance of this offer would have nullified their rights to travel as Haudenosaunee.

The incident led to extensive media coverage about the Iroquois Nationals and the standoff around the world. In the end, the Haudenosaunee stood their ground and refused

to back down, so they did not compete. The result was a proclamation to the world at large that the Iroquois are equal to all nations and nation states.

At the 2014 Championship Games in Denver, the underdog Iroquois Nationals competed with 40 countries and, for the first time ever, won a bronze medal. The film follows the team as they prepare and compete for the 2015 Championship Games in Onondaga, their home soil.

See more at: <http://www.thewrap.com/xlrator-media-acquires-native-american-lacrosse-documentary-spirit-game-pride-of-a-nation-exclusive/#.dpuf>

'Disappointing' Exhibit on Native American Mascots in Ohio Confounds

[Mary Annette Pember](#)

11/9/15

Despite the impressive exterior signage [announcing the new "Mascots" exhibit](#) at the National Underground Freedom Center in Cincinnati, Ohio, the exhibit itself is tiny and confusing.

"Mascots," according to a Freedom Center press release is "a special exhibit exploring national conversations on cultural appropriation in athletics." It opened Saturday with a panel presentation held in the museum's third floor entryway. An estimated 50 people attended the discussion that included Dusty Baker, former manager of the Cincinnati Reds Baseball team, his friend Alex Tortes of the Torres Martinez Cahuilla tribe in California, Dennis Limberhand of the Northern Cheyenne tribe in Montana, and Rose Wetterau, M.D., licensed clinical psychologist from [Xavier University](#).

Baker, who was just hired as manager of the Washington Nationals, stated that he knew little about the controversy surrounding the use of Native American mascots in athletics, but was in Cincinnati to learn more. His fellow panelists, although pleasant, appeared similarly uninformed about the issue. Only one panelist, Wetterau, was from the Cincinnati area. All, with the exception of Baker, expressed concern about the appropriateness of the National Football League's Washington team's use of the R-word as its mascot.

"If Native Americans think it's hurtful, then it is," said Wetterau.

Audience members were not offered the opportunity for public discussion during the panel presentation. The exhibit, housed in a hallway leading off the main thoroughfare of the museum's third floor galleries, consisted of one wall of photographs mostly of Limberhand's family by Greg Rust, photographer for Xavier University. The photographs were taken by Rust during his visits to the Northern Cheyenne reservation in Montana. Rust, good friends with Baker and Limberhand, coordinated the exhibit and panel, which was funded by Xavier.

The images, although nicely photographed and mounted, appeared to have little connection to the mascot issue.

Freedom Center staff created some foam core text display boards presenting terse historical information about the mascot issue; these boards hang on the hallway's opposite wall.

Michael Battle, executive vice president of the Freedom Center, explained that the exhibit is part of the museum's series of "Stories that Must be Told," that includes conversations that encourage people to engage in collective social transformation.

Freedom Center coordinators, however, seemed unaware of the smoldering controversies in the local community surrounding high schools' use of Native American mascot names and logos until local advocates brought it to their attention.

According to local racial peace and social justice advocate Louise Lawarre, there are 13 schools in the immediate region that use Native American mascot names for their athletic teams, including the Anderson High School R-words. Lawarre, executive director of Greater Anderson Promotes Peace (GAAP), described the Freedom Center's Mascot exhibit, panel and failure to engage the local community as "disappointing."

Lawarre noted recent national developments encouraging high schools to drop the use of Native mascots and names including Adidas initiative to offer design resources to high schools wishing to change their Native American mascots as well as President Obama's lauding of these efforts last week during his speech to White House Tribal Nations Conference in Washington D.C.

As reported by ICTMN, President Obama noted that schools with Native mascots "really don't have an excuse anymore."

GAAP was involved in encouraging [Anderson High School](#) to drop the use of the R-word name beginning in 1999. Community members have consistently and vehemently opposed any changes, though school officials no longer allow students to dress as the mascot, a depiction of a Plains Indian, during games.

In response to media questions in 2014 about changing the mascot name due to the Washington professional football team's loss of trademark protections, Anderson Principal Mike Broadwater [told](#) Fox19 News, "The community has spoken pretty loudly that it is a name that is steeped in tradition and it's meant to show dignity and we treat it with as much respect as we can."

Forest Hills School District officials, including Mike Broadwater, did not respond to ICTMN's questions about encouraging Anderson students to attend the Mascot's exhibition at the Freedom Center. Anderson High School is a part of the Forest Hills School district.

Rich Cooper, Freedom Center's Exhibition Experience director, admitted that the museum was scrambling to find a means to engage the local community and high schools on the issue.

Freedom Center leaders are considering holding a town hall meeting to discuss the mascot issue sometime next year. Town Hall events at the museum are free to the public. General admission to the museum, which includes admission to the Mascot exhibit, is copy5 for adults.

Read more at <http://indiancountrytodaymedianetwork.com/2015/11/09/disappointing-exhibit-native-american-mascots-ohio-confounds-162366>

South Dakota tribe burns marijuana crop over raid fears

4 hours ago

Image copyright AP Image caption Marijuana seedlings had been growing in a facility on the reservation

Fearing a federal raid, a South Dakota Native American tribe is burning its marijuana crop, which it had planned to sell in a resort on its land.

The "marijuana resort" would have been the first of its kind, but concerns that the stockpile could be confiscated led tribe leaders to incinerate it.

The tribe says it wants to show cooperation with federal officials for future negotiations.

Whether the tribe can sell marijuana to non-Indians has come under question.

Representatives for the US Department of Justice did not tell Santee Sioux tribe leaders a raid was imminent, but the government reserves a right to conduct a raid at any time and the tribe would risk one if all the concerns about the resort were not addressed.

The Justice Department decided last year to let tribes grow marijuana on their land.

Image copyright AP Image caption Marijuana had been growing on the reservation in Flandreau, South Dakota

Also in question is the origin of the marijuana seeds used for the tribe's crop.

The tribe had planned on opening a lounge selling marijuana - for consumption only in the lounge - on New Year's Eve.

"We just felt it would be best to go in with a clean slate to look for answers on how to proceed so that all sides are comfortable with it," said Flandreau Santee Sioux President Anthony Reider, adding that burning the crop was "in the best interest of both tribal and non-tribal members."

The 400-person tribe, which already runs a casino, hotel and ranch, had predicted the marijuana sales would make up to \$2m (£1.3m) per month.

The lounge would have had games, food and a bar, and eventually a live music venue and slot machines.

In September Mr Reider said he wanted it to be "an adult playground".

Direct Link: <http://www.bbc.com/news/world-us-canada-34780041>

Police, Native American relations forum tonight

9 hours ago • [Jim Holland Journal staff](#)

Results of a year-long study of relations between the Rapid City Police Department and the city's Native American community will be presented at a community forum tonight in Rapid City.

The research project, completed by Dr. Richard Braunstein and a group of independent researchers, was started to create a record of policing outcomes, Native American needs, and police department community policing strategies, according to a news release.

The forum is set for tonight at 6 p.m. at the Mother Butler Center, 231 Knollwood Drive.

Braunstein will present research on details of traffic stops, arrests, victimization, and use-of-force cases, along with survey results to help the Rapid City Police Department identify and understand areas of agreement and conflict in the community.

He will also share recommendations made to the police department's command team based on the survey.

Following the presentation, Braunstein and Police Chief Karl Jegeris will take questions on the research and related concerns. All community members are invited to attend.

Direct Link: http://rapidcityjournal.com/news/local/police-native-american-relations-forum-tonight/article_24867bcd-c85a-5456-87b9-242e6f754611.html

A quest, and a shirt, to remember Native Americans killed in Vietnam War

By Hannah Leone hleone@journalnet.com

Nov 9, 2015

He felt he should stay in Vietnam, but with both of his brothers similarly deployed, Tinker Perkins didn't have much of a choice.

After six years of service, two of those in Vietnam as a squad leader for Lima Company, 3rd Battalion, 26th Marines, the Oklahoma Choctaw returned home.

Perkins had a friend in the Marines, another Native American, with the last name Humdinger. The two hung around with each other and watched each others' backs until the day Humdinger was shot and killed in combat.

When Perkins returned to Oklahoma, he struggled to find out more about Humdinger.

"I lost my buddy and it took me 20 years to find him," Perkins said.

During that time, Perkins thought about all the Native Americans among those 58,220 U.S. soldiers who died in the unpopular Vietnam War.

Then he started making calls. A fellow Native American veteran from Tennessee sent him some names.

By a decade ago, Perkins had collected 233.

He had the names printed on a gold T-shirt, along with their rank, branch, hometown and state of record, and date and country of casualty. Alphabetized by last name, the tiny print fills the front of the shirt and continues on the back.

Above the list on the front, he gave the shirt a title: “Honor Roll.” Headlining the back: “Native Americans who Gave All in Vietnam.”

Since then, Perkins has collected 10 more names. He thinks there are a couple hundred more, and he’s doing everything he can to find them.

“Through the years, I went to these festivals, powwows,” Perkins said. “People come up and check. They look for a name.”

Sometimes, they can’t find it. So he writes down the veteran’s information, verifies it, and adds it to his list.

“It shows the Native Americans that signed up and went to war,” Perkins said. “It makes me feel good because we never said no, even though it wasn’t a good war, supposedly.”

Like many other Vietnam veterans, Perkins remembers facing severe criticism and negativity when he returned from deployment.

In 1986, he moved to Fort Hall, where he now lives with his wife and four daughters, who are all members of the Shoshone-Bannock tribes. The 69-year-old plays on Fort Hall’s 65-and-over basketball team, part of an inter-tribal league. Perkins estimated about 80 veterans live in the Southeast Idaho reservation.

On Saturday, Perkins wore his gold shirt to the 11th annual Veterans Powwow at Fort Hall’s Shoshone-Bannock Hotel. The print isn’t the sharp black it was 10 years ago, but the names are still clear. Over the shirt, Perkins wore a multicolored vest adorned with his military pins and a beaded necklace embroidered with “USMC.”

For the indoor powwow, Native Americans belonging to dozens of tribes and nations traveled from states including Idaho, Utah, Nevada, Arizona and New Mexico. Most of the dancers wore elaborate clothing, sewn by hand, decorated with colorful feathers and embellished with intricate bead designs. Others wore jeans and sweaters. Drum circles took turns keeping a pulsing beat that resonated throughout the room.

In the final grand entry at 7 p.m., veterans carrying the American and military flags led a procession around the room before others joined them in stationary dance.

Throughout the night, veterans were honored with speeches and gifts. At one point those present — veterans of the Army, Navy, Air Force and Marines — were invited to the center of the room, where 26 formed a half circle. One at a time, they told their names, years of service, and whatever else they wanted to share.

When the veteran to Perkins’ left handed him the microphone, he took off his vest and turned around so everyone could read his shirt.

{p dir=”ltr”} *Veteran’s Day 2015 is Wednesday, Nov. 11.*

Direct Link: http://www.idahostatejournal.com/news/morning/a-quest-and-a-shirt-to-remember-native-americans-killed/article_661bdbfe-bfd2-5aee-bc4d-d9d81d95bfc6.html

UN Official: The U.S. Should Be Doing More To Help Indigenous Hondurans Under Siege

The UN rapporteur for Indigenous Rights said impunity for crimes committed against indigenous people in Honduras is higher than most other countries, despite help from many powerful donor countries.

posted on Nov. 10, 2015, at 12:41 p.m.

[Karla Zabudovsky](#)

BuzzFeed News World Correspondent, Mexico



A Honduran Indigenous woman prays at a ritual for the earth and water during a rally Edgard Garrido / AP

MEXICO CITY, Mexico — Donor countries, including the United States, are doing far too little to protect thousands of Honduran indigenous people under attack from illegal settlers and ignored by their own government, the United Nations rapporteur for Indigenous Rights said Tuesday.

“The rights to their land and territory are blatantly violated,” rapporteur Vicky Tauli-Corpuz said to BuzzFeed News in an interview, noting that a number of countries have been providing assistance to the Honduran government for years, including the U.S. and Germany. Still, she doesn’t think “these efforts are enough to really change the situation of impunity and corruption.”

Tauli-Corpuz received an invitation from the Honduran government after Miskito indigenous leaders took several illegal settlers hostage and told authorities they would release them only after the state arranged a visit from the UN. There are reports that many of the settlers are Nicaraguans moving into these areas but this is so far unconfirmed.

During her eight-day visit to the country, Tauli-Corpuz says she heard of local authorities illegally selling land and of indigenous people being killed while protecting their territory. She also observed that natural resource development projects were approved through national legislation without consulting with the indigenous communities. Tauli-Corpuz said the level of impunity in Honduras sets the communities there apart from other indigenous people around the world who regularly suffer rights violations.

Among her concerns is the role the U.S.’ relative silence is playing in addressing these issues.

“The U.S. is really a major donor country that has a lot of influence here in Honduras,” said Tauli-Corpuz, “so I think it’s important that they do much more in terms of respecting the rights of indigenous people, in terms of drug traffickers that are invading

their land.” Tauli-Corpuz did not, however, offer any specific examples of actions the U.S. or other countries could take, aside from putting more pressure on Honduras to recognize its human rights obligations.

In 2008, the U.S. State Department launched the Central America Regional Security Initiative, known as CARSI, a \$642 million [program](#) to disrupt criminal activity and develop strong governments in the region. Since then, a coup d’etat deposed of a democratically-elected president and it’s second biggest city recorded the highest homicide rate for a non-war setting in the world.

Controversy enveloped American efforts in Honduras after an anti-drug operation led by the U.S. Drug Enforcement Administration and Honduran police killed four members of the Miskito community in the country’s Caribbean coast in 2012.

“More than five year after CARSI’s inception and the associated rise in justice and security sector funding, Honduras faces even more pronounced difficulties in addressing problems of violence and crime,” concluded a Woodrow Wilson Center [report](#) assessing the initiative’s success released last year.

Even as the State Department continued to send assistance to Honduras, concern over human rights violations in the Central American country continued to grow. In 2012, 94 members of Congress sent a [letter](#) to Secretary of State Hillary Clinton asking her to “suspend U.S. assistance to the Honduran military and and police given the credible allegations of widespread, serious violations of human rights attributed to the security forces.”

Tauli-Corpuz will present her final report and recommendations to the UN Human Rights Council after she reviews the information she collected during her visit.

Direct Link: <http://www.buzzfeed.com/karlazabludovsky/un-official-the-us-should-be-doing-more-to-help-indigenous-h#.hhZXlBxnn>

New UO Program Helps Native American Oregonians Go To Grad School

By [Rachael McDonald](#) • Nov 10, 2015

A new University of Oregon program makes graduate school more accessible for members of the state's federally recognized tribes.

The Future Stewards program is about empowering somebody from a tribal community to come get their degree but also have them return and empower their native community when they get back.



Jason Younker at his office in Johnson Hall at the University of Oregon in Eugene.
Credit Rachael McDonald

U of O Assistant Vice President Jason Younker is tribal liaison for the University of Oregon. Himself a member of Oregon's Coquille tribe, he was the first in his family to get a higher education. Younker says for many Native American students, there aren't models of those who've succeeded in higher ed before.

Younker: "That's exactly what happened to me. I received and earned a Masters degree in education and I came home to Coos Bay to teach. And I was pulled aside by several members of my tribal council and they said well, we don't need anymore teachers. This was in the 1990s when Kennewick Man was happening, when repatriation was happening. And they said, we need somebody to manage our cultural resources because we desperately needed somebody in the room. Other people were making decisions about our human remains. Other people were making decisions that we should have been involved with. And so we needed somebody in the room. They said you need to go to the University of Oregon. Actually, they recommended quote and quote that you go to the University of Oregon. I ended up being a cultural anthropologist and at the same time helping my tribe build their cultural resource program, helping make it more efficient. Getting appointed to the state advisory committee on historic preservation, all of the things that my tribe intended me to do. And that's truly what the Future Stewards program is about is empowering somebody from a tribal community to come get their degree but also have them return and empower their native community when they get back."

Younker says the Future Stewards program is a partnership between the U of O and Native American tribes. The program offers tuition waivers for two years for those who qualify. The first to benefit from the program is Kelly LaChance, a member of the Confederated Tribes of Siletz. She's been studying in the U of O's Native American Teacher Education Program.

Younker: "Which is number one in the nation for Native Americans. And when she receives her PhD, I will be at the end of the line greeting her. I am very proud and excited for her, but also for the Confederated Tribe of Siletz, because I know they're proud of her as well."

Yunker expects the program to benefit the larger U of O community by increasing the diversity on campus. I asked Yunker to explain the pronunciation of the tribe he belongs to.

Yunker: "It's kind of funny because, I like hearing the progression and we even had to train some of our tribal members to start saying it correctly. Because it'd been a hundred years people were saying it differently. But the easy way to remember is coke and then well. But you know it's funny because the name origin starts with [a word] which means eel. And so there were a lot of eel in the Coquille River. And when the Europeans came along they asked the Coos and people to the north, what do you call those people down there? And their word for eel [sounded like] sh-coke-well and so for a long time, people said sh-coq-well and then they dropped the sh and said coke-well and then the French came through and they said Coquille [coke-eel] and that stuck. But now we consider the river Coquille [coke-eel], we consider the town to be Coquille [coke-eel] but the people themselves they are the Coquille [coke-well] Indian Tribe."

Jason Yunker is Assistant Vice President and Advisor to the President on Sovereignty and Government to Government Relations at the University of Oregon.

More information about the [Future Stewards](#) Program.

Direct Link: <http://klcc.org/post/new-uo-program-helps-native-american-oregonians-go-grad-school>

Native American Police Officer's perspective on racial tension in Rapid City

Updated: Tue 9:38 PM, Nov 10, 2015

By: [Steve Long](#) - [Email](#)



And with that come accusations that the mostly white Rapid City Police Department is biased.

In this story we share the perspective of one Officer we met "A Long the Way", in Rapid City.

You can learn a lot about a man by riding in his squad car.

Officer Picket Pin says, "So I'm working North Central. I'll work between North Street and I-90."

When Officer Anthony Picket Pin heads out on the street.

Officer Picket Pin says, "Maple all the ways down to Silver Street, the East side of M Hill."

He's just like any other cop, except for one very valuable qualification.

Officer Picket Pin says, "I'm Native American. I know my [culture](#) really well I can talk to people that other people can't talk to just because of the fact that I'm Native American."

A strength that in this city, is worth its weight in gold.

Officer Picket Pin says, "Rapid City has a stigma to it that it's racist and we treat everybody horrible and all this, and it's the complete opposite of what people say it is."

And while that's only his opinion, it's based on his own experience, growing up Lakota, outside the Black Hills, in Nebraska.

It was bad down there.

School brings back vivid memories, and not good ones, accompanied by strong words about the principal at the time.

Officer Picket Pin says, "What his goal was, chase out as many Native American kids as they can and they did, they did. They succeeded."

As the reporter I said, "But not you."

Officer Picket Pin says, "But not me. No. Not me."

And he says, where he came from, law enforcement did discriminate.

Officer Picket Pin says, "You know they try to charge me with any and everything they possibly could. Got thrown out because there was no, they couldn't prove anything. You know it's just these accusations they had against me all the time."

So several years ago, married, and a father, he and his family moved here to Rapid City.

Officer Picket Pin says, "We come here and it's the complete opposite. People don't care who you are or what you are, you're just people."

He says, "I come here and never once have I been discriminated against for being Native American."

He's an enrolled member of the Rosebud Sioux Tribe, and his culture is immensely important in his family's lives.

Officer Picket Pin says, "We go there all the time though for sweats, and ceremonies, to go pray. We follow the Lakota ways as best we can."

But If you expect to see a chip on Officer Picket Pins shoulder...you'll have to look elsewhere, because the only thing on his shoulder is a patch, that reads "Police Rapid City SD".

Officer Picket Pin says, "I did the unthinkable when I became a cop myself."

After all he went through growing up in Nebraska.

Officer Picket Pin says, "Yeah, people are just shocked by that."

Of the more than 120 sworn officers on the Rapid City PD, only 5 self-identify as Native Americans.

Officer Picket Pin says, "I think a lot of the people around here that do try to get hired on, run into family issues with being Cops and working in Rapid City."

A sort of peer pressure not to become a cop.

Officer Picket Pin says, "When the Native American Cops get hired on from here, they deal with a bunch of crap, a bunch of nonsense and then they end up quitting so they don't have to deal with it anymore."

He says, if they want more Native American officers they need to hire from outside South Dakota.

Officer Picket Pin says, "From different reservations and different tribes. That way they have zero ties to Rapid City and family here, and then they won't have to deal with the being harassed all the time."

Officer Picket Pin loves his job, and the PD that he's a part of.

Officer Picket Pin says, "The Police Department they go above and beyond trying to learn the culture about, understand Native Americans, and where they come from and who they are."

And just as he has strong words about where he's been, his words are equally strong about where he is now.

Officer Picket Pin says, "From being on the inside and working with the department for 2 years and getting to know everybody pretty well, there is no racism with the Rapid City Police Department, like zero, whatsoever. "

So in his eyes, based on his experience there's only one reason people get arrested in Rapid City, and it has nothing to do with their heritage.

Officer Picket Pin says, "We arrest people on because they did something wrong you know. If they got in a fight or stoled something, then you know we're going to act on that."

But for some folks, both white and native, racial animosity is tough to let go of.

Officer Picket Pin says, "I think there's certain people that want to create, create tensions and keep them, just so they can feel like they're doing something."

Still, he says the PD here wants to build bridges with anybody and everybody.

Officer Picket Pin says, "Well we're doing our part but these other people need to do their part so we can build those bridges and keep going but we run into people who don't want that, who don't want to build bridges and want to just keep tearing them down."

Life has taken a turn for Anthony Picket Pin.

Officer Picket Pin says, "Being out here in the streets and working on the streets there's nothing like it.

And he has no interest in tearing anything down, except the walls between the races.

Picket Pin says after all he went through growing up, he does everything he can, to never treat anyone else the way he was treated.

Direct Link: <http://www.blackhillsfox.com/home/headlines/Native-American-Police-Officers-perspective-on-racial-tension-in-Rapid-City-345226902.html>

Tribal Leaders Propose Reintroduction of Traditional Native American Foods to Reverse Diabetes Epidemic

The Oklahoma Food Security Summit shed light on the issue of food insecurity across Native American communities

Nov 11, 2015 | 1:21 pm

By

[Olivia Giordano](#)



Traditional foods, such as yucca and bison, are believed to protect against diseases, such as diabetes.

At 16.1 percent, Native Americans have the [highest prevalence](#) of diabetes among all racial and ethnic groups in the United States. In the 10 years between 1994 and 2004, the rate of diabetes in Native American youth aged 15 to 19 increased by [68 percent](#). This dramatic increase is owed not only to the fact that Native Americans have a [genetic predisposition](#) to diabetes, but also to the disappearance of native foods. [Studies](#) show that traditionally Native American foods, such as yucca, contain protective powers against the disease.

Throughout the twentieth century, the [wild foods](#) that had long constituted much of the Native American diet began disappearing from the menu. Today, these foods have largely been replaced with packaged, processed fare. To exacerbate the issue, numerous Native American reservations are considered [food deserts](#) — communities where the nearest grocery store is over a mile away. For example, the nearly 28,000-square mile territory that constitutes the [Navajo Nation](#) contains just ten grocery stores, all of which are sparsely stocked and sell produce of poor quality. To combat this vicious cycle of inadequate food supply and chronic disease, local community leaders are seeking to reintroduce nutritious [traditional foods](#) and crops.

Friday, November 6th marked the third annual Oklahoma Food Security Summit, which brings together national, state, and tribal leaders to discuss issues of food policy and [insecurity](#). One of the summit's organizers, Rachel Hubbard, is a member of the Choctaw Nation and a proponent of reintroducing traditional crops. In an interview with [KOSU](#), Hubbard spoke to the fact that, historically, [Native Americans](#) are hunter-gatherers, and many of their traditional foods are harvested in the wild. As a result, [food safety regulations](#) pose a major barrier to the distribution of wild foods across communities.

“In the 2009 Tulsa Food Security Counsel, we started this dialogue saying, agencies are great but we really need to engage the community,” Hubbard said. “Some constituents have major concerns... In this zip code, there was one [grocery store](#) and it closed.” In the face of these challenges, another member of the Choctaw Nation, Katie Pulhawky, organized a mobile grocery store. The refrigeration unit now delivers traditional foods, including [bison](#), to existing corner and [convenience stores](#). This program not only increases access to nutritious foods for Native American communities, it also allows communities to take control of their food sovereignty.

Although the movement to reintroduce [native foods](#) is in its preliminary stages, there is hope that it will succeed in combatting the health care crisis that exists throughout Native American communities today. According to Hubbard, the biggest challenge Native Americans face in terms of [food security](#) is being self-sufficient in this “fast food nation.” By returning to the practice of eating wholesome, [locally cultivated](#) foods, she feels her tribe can both improve its health status and engage more actively as a community.

Direct Link: <http://www.thedailymeal.com/healthy-eating/tribal-leaders-propose-reintroduction-traditional-native-american-foods-reverse>

Can a New Mapping Tool Protect Indigenous Land Rights?

- By [Siobhán O'Grady](#)
- November 11, 2015 - 9:51 am



Roughly 1.5 billion indigenous people or members of local communities live or use more than 65 percent of the world's land.

But the vast majority of that land is not legally recognized as their own, which at times forces indigenous populations into uphill battles against corporations looking to profit from their natural resources by drilling for oil or cutting down forests for timber.

This week, more than a dozen coalitions of indigenous people and land rights organizations teamed up to launch a new mapping system that, for the first time, offers an overview of lands belonging to or used exclusively by indigenous people. It also marks land that is shared between indigenous people and more diverse communities.

According to a [statement](#) from the World Resources Institute, which helped develop the map, the platform was “created to fill a critical gap in indigenous and community rights and make clear that these lands are not vacant, idle or available to outsiders.” For that reason, the indigenous and shared community lands mapped are identified by their legal status. Each community featured is labeled as either formally recognized, in the process of being formally recognized, or lacking recognition altogether.

The map, which was launched in its beta phase on Tuesday, is still a work in progress.

But according to the data available at the time of the project's launch, nearly 80 percent of Africa's landmass is held by indigenous communities under customary tenure. Only 21 percent of that land is legally recognized as belonging to indigenous people.

And in Australia, Aboriginal communities are waiting on an additional 41.6 percent of the nation's landmass to be recognized as their own. Currently, 32.5 percent of the country's land recognizes aboriginal rights.

The map is available for further exploration [here](#).

Direct Link: <http://foreignpolicy.com/2015/11/11/can-a-new-mapping-tool-protect-indigenous-land-rights/>

Manning: Native American Heritage Month: 6 Tips for Educators, Parents

[Sarah Sunshine Manning](#)

11/11/15

On October 30, 2015, President Obama [proclaimed](#) the month of November as Native American Heritage Month. Here are some tips and ideas for consideration, for educators and parents of both Native and non-Native students.

1. Firstly, talk with students about the significance of the month and presidential proclamation

Review and discuss the presidential proclamation with students. As many educators are aware, students want to know *why* they learn what they do. This would be a great opportunity to discuss the importance of diversity, human rights, and equality. You can access the full transcript of the proclamation [here](#).

2. Balance lessons with stories of the past, and, more contemporary stories

The overwhelming majority of representations of Native Americans, including many educational resources, depict Native Americans as people of the past — in tipis, buckskin, and feathers. And while the past is definitely a part of Native American culture that we are proud of, showing Native people predominantly as people of the past limits Native American children from seeing themselves as a people of the future. Many studies continue to affirm the importance of providing Native youth with positive examples of the present. Despite our invisibility to many members of the dominant society, Native Americans are diverse, intelligent, and modern people of today.

3. Balance representations of Native American men and women

Historical record tends to favor male leaders and chiefs, however women have historically been central to tribal societies. Educational resources on Native American chiefs and male leaders are in larger supply in comparison to resources on Native American women, beyond the standard lessons on Sacajawea and Pocahontas (and actually, most stories on Pocahontas are extremely inaccurate; according to John Smith's account, Pocahontas was 11 when she met John Smith, and they were never a "thing," contrary to Disney's version).

Also, remember to highlight women of the past and women of the future. For example, Zitkala Sa (Dakota), Lozen (Apache), and Wilma Mankiller (Cherokee), represent brave women leaders of the past; and more contemporarily, there are a growing number of contemporary Native American women, perfect to highlight for the month of November. For example, Winona Laduke (Anishinaabe), is an environmentalist, former Vice Presidential candidate, and author; Ashley Callingbull (Cree) is a current Mrs. Universe who uses her platform to speak about social justice issues; Diane Humetewa (Hopi) is the first Native American woman to serve as a federal judge; and Shoni Shimmel (Umatilla) is a professional basketball player in the WNBA. Of course, there are countless others.

4. Highlight the diversity of tribal nations throughout America

There are presently over 567 federally recognized tribes in the United States with very diverse communities and distinct cultures. Historically, tribal societies ranged from agricultural sedentary societies, to fishing societies of the Pacific Northwest, gathering societies of the desert, and hunting societies who relied on large game like buffalo. And

although there are certainly a plethora of beautiful plains tribes, avoid an overemphasis on plains tribes; Plains tribes, tipis, and horse cultures tend to dominate public consciousness concerning Indians, virtually functioning to erase the beautiful diversity and depth of many different tribal societies. Additionally, indigenous tribal societies extend throughout all of North America, [including Mexico and Canada](#).

5. Use the term "Nation" to describe tribes, and discuss tribal sovereignty

All 567 federally recognized tribes have sovereign rights which pre-date the existence of America. Today, tribes retain inherent sovereignty. The U.S. Constitution affirms tribal sovereignty, and the supremacy clause of the constitution likewise affirms the supremacy of treaties with tribal nations. Tribal nations exercise sovereignty in a number of ways, among them, by operating their own tribal governments, determining membership, maintaining law and order, and engaging in relationships with other tribal nations throughout the U.S., and with the U.S. government.

6. Focus on stories of resiliency, yet still acknowledge historical fact

It is so important to acknowledge the depth of the Native American experience, which does in fact include a lot of historical and ongoing tragedy. Avoid glossing over historical fact, yet make effort to highlight human resiliency. Native youth, especially, need to hear stories of resilience. This would be a great time to underscore the stories of contemporary Native American thought leaders, innovators, and community organizers. Consider the 4 to 1, positive to negative, ratio.

In general, bear in mind that popular American consciousness regarding Native American people has suffered from generations of historical omissions and pervasive stereotypes. Your work as a parent and educator in planting the seeds of consciousness within the minds of children is not only valuable to their individual educational process, but moreover, the lessons you teach pertaining to Native Americans contributes to a larger understanding of the Native American experience, as well as an understanding of greater human diversity.

Sarah Sunshine Manning (Shoshone-Paiute, Chippewa-Cree) is a mother, educator, activist, and an advocate for youth. Follow her at [@SarahSunshineM](#).

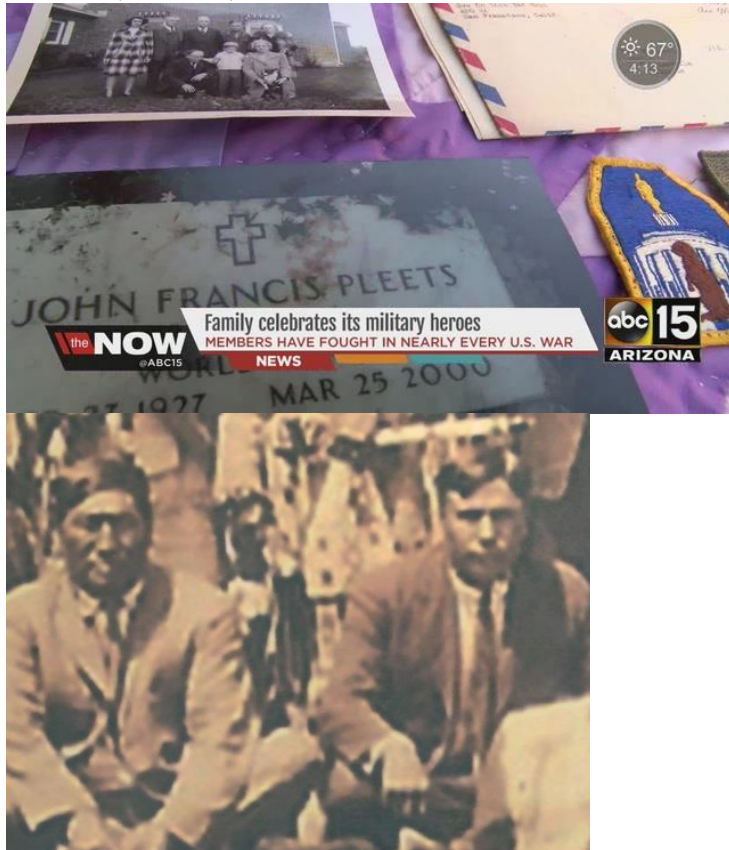
Read more at <http://indiancountrytodaymedianetwork.com/2015/11/11/manning-native-american-heritage-month-6-tips-educators-parents-162404>

Mesa family honors Native American veterans from nearly every war

[Tynin Fries](#)

4:19 PM, Nov 11, 2015

4:31 PM, Nov 11, 2015



MESA, AZ - Timothy Hunts-in-Winter and his family are celebrating Veteran's Day by honoring a long line of military heroes, many who were Native American.

His lineage shows that family on both his mother and father's side have fought in almost every American war, including his mother.

Timothy's mother fought in the Korean War as part of the Navy. She is now one of the few living Native American women who served in that war.

In World War I, four of Timothy's great, great uncles served as code-talkers in top-secret jobs where they never told anyone about their service. And just two years ago Congress recognized them for their service.

"It's because they had that honor; they had that dedication. They were going to serve their country no matter what," Timothy said. "It means everything. It's so much pride."

The Hunts-in-Winter family hopes that this kind of pride is passed along for more generations and that their ancestors are honored every year.

Direct Link: <http://www.abc15.com/news/region-southeast-valley/mesa/mesa-family-honors-native-american-veterans-from-nearly-every-war>